THE MYSTERY OF THE AGES

B. N. SWITZER

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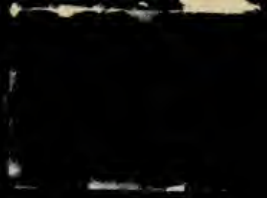

THE MYSTERY OF THE AGES.

J. G. Halliday

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BY

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'I hold it for a most infallible rule in expositions of Sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchymy doth, or would do, the substance of metals, maketh of any thing what it listeth, and bringeth in the end all truth to nothing.'—RICHARD HOOKER, Bk. V., chap. lix., 2.

LONDON:
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1899.

'Whereby, when ye read, ye may understand my knowledge in the mystery of Christ; which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit.'—*Eph.* iii. 4, 5.

'Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints.'—*Col.* i. 26.

'To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God.'—*Eph.* iii. 9.

'Unto you it is given to know the mystery of the kingdom of God.' —*St. Mark* iv. 11.

'Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.' —1 *Cor.* ii. 6, 7.

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[1] On page 19, title of Chapter I., instead of (Gentiles) read (Gentile) *as above*.

DIAGRAMS.

DIAGRAM I.—PLAN OF THE DISPENSATIONS - - *At page* 1

DIAGRAM II.—SHOWING CONTEMPORARY PATRIARCHS
Between pages 18 *and* 19

DIAGRAM III.—THE NEW JERUSALEM - *Between pages* 232 *and* 233

PREFACE.

ERRATA.

Page 86, note 2, *for* בַּעֲרַת *read* בַּעֲרַת.

Page 117, line 1, *for* יָדֹון *read* יָדוֹן.

Page 140, last note, *for* "2" *read* "3."

Page 255, column 1, line 15, *for* כח *read* בָּחַר; and line 20, *for* כֹּהֵי *read* כֹּהֵן.

kingdom of God. And that they may be helped in this conflict is the chief reason for the publication of this work by one of the 'stewards of the Mysteries of God.'[3]

I desire to defend a literal interpretation of the Bible, where it may be given without forcing the text. I have in the following pages taken everything literally, except where express warning is given in the Bible itself that it

[1] St. Matt. xiii. 11. [2] 2 Thess. ii. 7. [3] 1 Cor. iv. 1.

PREFACE.

ALL that is here set forth is, in the author's opinion, fairly deducible from Holy Scripture. He has the fullest faith that the Bible is a direct revelation from God to man, and that therefore it is everywhere intelligible to those who have fulfilled the Divine conditions for Christian discipleship.

To all who are thus *initiated* 'it is given to know the Mysteries of the Kingdom of Heaven,'[1] but to others these things are in parables.

It might be well for us to admit more freely that Christianity is the most august system that has ever yet existed, or indeed, that can exist upon earth, *and* that in its bosom are held mysteries, but that pitted against these, and for ever seeking to discredit them, is the Mystery of Iniquity.[2] Therefore, if Christians are to rout the authors of the latter, viz., Satan and all his crew, they must be well versed in the Mysteries of the Kingdom of God. And that they may be helped in this conflict is the chief reason for the publication of this work by one of the 'stewards of the Mysteries of God.'[3]

I desire to defend a literal interpretation of the Bible, where it may be given without forcing the text. I have in the following pages taken everything literally, except where express warning is given in the Bible itself that it

[1] St. Matt. xiii. 11. [2] 2 Thess. ii. 7. [3] 1 Cor. iv. 1.

is *not* to be so taken, and the result is the profound and magnificent plan here disclosed.

Unworthily treated (as I well know it is) by me, yet in its integrity it is a plan worthy of God, the Almighty Creator and Sovereign of the Universe. I submit that the Bible unfolds itself in a very remarkable manner on the lines of this plan of literal interpretation—if it may be called such—for that can hardly be called interpretation at all which puts forth the very words of Scripture to speak for themselves.

The Church has in the past been timid in dealing with the Scriptures literally, and her members have trusted too much to the traditional interpretations of a few, forgetting that the Holy Spirit is poured out upon all, that all may read and understand and come at the truth, without the weariness of wading through tomes of bulky commentaries, which often form as many clouds as they assist in dispelling.

In dealing with the prophecies a certain amount of crudeness is unavoidable because we are considering history written before it has come to pass, but I hope that my readers will pardon this. Some of my deductions may be thought narrow, but they are so only because I take God at His word, and am more willing to be narrow with it than to be broad with men's opinions of it. It is unjust to accuse a person of being narrow because he keeps strictly to his word, and if God has given us His Word, and we hold Him strictly to it, are we therefore narrow? I trow not. God might have withheld His Word, and have left us in the dark about everything; but having given it, I am sure it is not intended to be a puzzle with a meaning quite different to that which is expressed. It cannot bring honour to God to invent meanings for those parts of Scripture whose *literal* interpretation appears impossible or foolish to men, because 'the things which are impossible with men, are

possible with God,'[1] and 'the foolishness of God is wiser than men.'[2]

Now Holy Scripture, taken literally, *is* the 'foolishness of God,' and it *is* possible with Him. Our own day bears more and more witness to the fact that nothing is impossible. None of us have yet seen 'the unsearchable riches of Christ,' nor have we had experience of 'the depths of Satan,' but both will be revealed in due time. Meanwhile, all I plead for is that we take God at His word.

The chiefest of all blessings is to be imbued with that spirit (of the little child, *vide* St. Matt. xviii. 1-6) which makes one the greatest in the kingdom of Heaven.

This is the spirit which I crave for my readers and myself.

I am sure that all who take up this attitude from choice in their Biblical studies will enter more deeply into the mind of God than would otherwise be possible.

Without this spirit scholarship avails very little in the things of God, but with it the scholar becomes a benefactor to his fellow-men.

I myself claim but little calibre as a scholar, and therefore am very desirous that the interpretation of the Scriptures in their *literal* purity should receive far more attention from great minds in the Church than has hitherto been the case. I am sure that the knock of the childlike spirit[3] at God's door of revelation will be honoured by its immediate opening and by marvellous disclosures.

The greatest and most powerful intellects have the largest capacity for humility, but also the severest temptations to pride. Our Lord Jesus Christ is the foremost example of this. Let others imitate Him in His steadfast lowliness, and He will do for them what He did for those of whom it is written: 'Then opened He their understandings, that they might understand the Scriptures.'[4]

[1] St. Luke xviii. 27.
[2] 1 Cor. i. 25.
[3] *παιδιόν*.
[4] St. Luke xxiv. 45.

I desire to state as emphatically as I can that in dating the HUMAN CREATION from Adam B.C. 4004 I am in nowise traversing the contentions of modern geologists and others with reference to the existence of *prehistoric man.* I may say that I believe that a race of sentient beings existed on this globe prior to the creation of Adam, and prior to everything related in the first chapter of the Book of Genesis *after verse one;* these, for want of a better expression, I would call 'Pre-Adamite man.'

I hold that the existence of such a race is deducible from the Bible, *which does more than hint at it.* But this is certain, that it was a former creation of God's, and that it had died out and disappeared (*corporeally*) long before Adam was created and placed in the Garden of Eden. The period of the existence of this primitive race in its bodily form upon earth was during those unnumbered ages which elapsed between the events related in Gen. i. 1 (viz., 'In the beginning God created the Heaven(s) and the earth'), and the things which are spoken of in Gen. i. 2 (viz., 'And the earth was without form and void; and darkness was upon the face of the deep'). Gen. i., from verse 3 onwards, is a detailed account of the new creation, or regeneration, rendered necessary before the earth could be ready for man.

The Heavens *and the earth* came originally (*i.e.*, 'in the beginning') from the hands of God *in the utmost perfection and beauty*,[1] and they had their glorious orders and ranks of inhabiters also. Among these were Satan and his tribes. They sinned, and consequently the portion of the universe under their rule *degenerated*, and the result of this degeneration was the chaos described in Gen. i. 2. From the early creation till *then* there was time for any number of millions of years to have passed over this earth—even time enough to satiate the demands of geology, and double and treble and quadruple!

[1] Job xxxviii. and Prov. viii.

The Bible does not limit us here, it merely recognises an indefinite period between Gen. i. 1 and Gen. i. 2. 'Evolutionists' do not go back far enough, neither do geologists. They should start with God, the great First Cause of all things, but should admit freely that He is a perfect God, from whom all things came forth perfect 'in the beginning.' And then they should consider the entrance of *degeneration*, caused by sin, or the transgression of the law of God by His sentient creatures, and then should be considered the end of all this, viz., chaos, darkness, and death.

I plead that the whole earth is groaning after perfection now, *because* that was its first and original state. We are fallen and degenerate; but that was not our beginning. All things came from a perfect God, and all things are returning to Him through much tribulation, except Satan and those who serve him; for darkness cannot enter into light, nor lawlessness into law, nor confusion into order.

Geologists, perhaps, little realize that the crumbling remains of a prehistoric race, which they love to work amongst, are the relics of creatures far more degenerate than ourselves, fallen from a high estate, and now disembodied and, mayhap, gloating over these earthly studies, and longing for a chance to be given them of entering once more into flesh that they may work wickedness as in times long gone by.

Men are material as well as spiritual, and such they will always be, even in their Resurrection bodies; God's plans for them must therefore bear this double stamp, and as enunciated in this book, they appear with it.

I commend what is said to the calm consideration of all who honour the Bible, as well as to their careful and attentive study. This work is not a hasty compilation. It is the fruit of twelve years' close study of Holy Scripture, grounded upon the splendid theological training given in

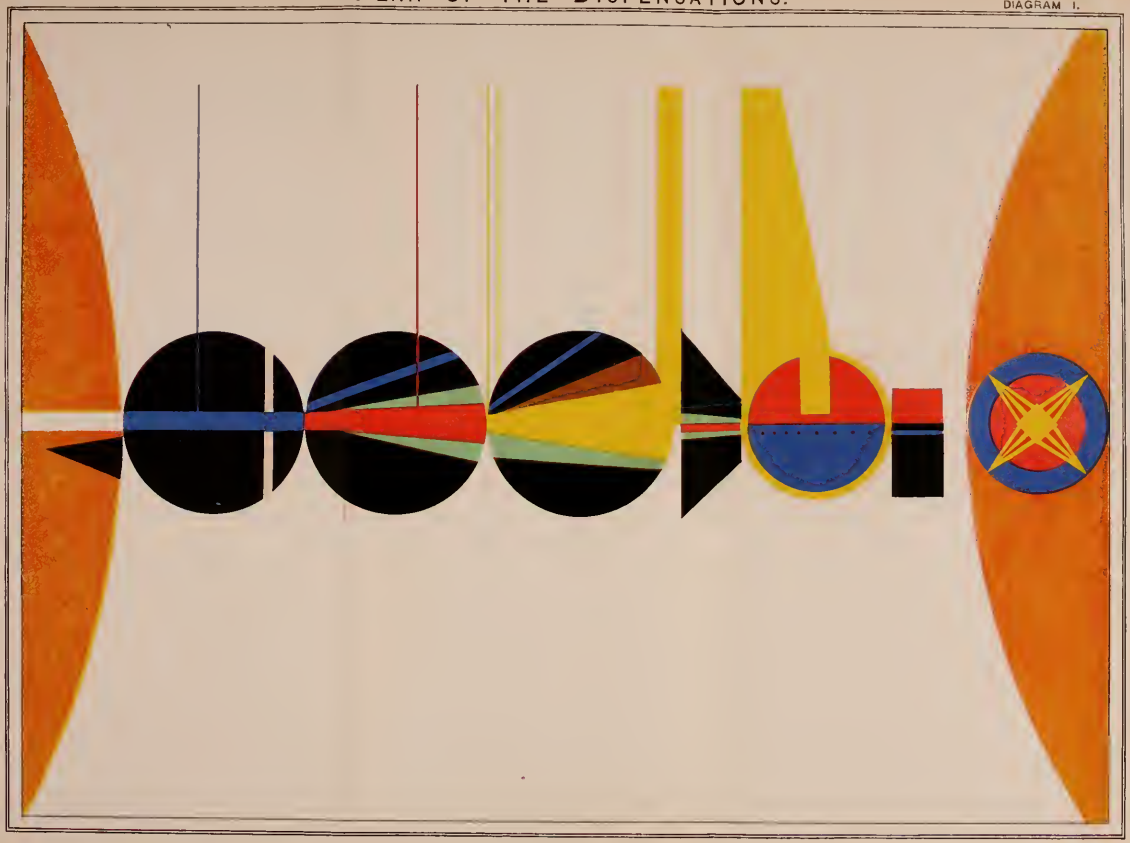
the Divinity School of Trinity College, Dublin, for which I am ever thankful. The plan has gradually developed and shaped itself in my mind through this use of the Scriptures in their purity. It has also opened out endless vistas into time and eternity, both past and future. Some of these may be followed on another occasion ; for the Mystery of Iniquity needs further exposure before it finally shows itself in all its native deformity. But for the present I leave to thoughtful readers the contemplation of the Mystery of the Ages, expressing my earnest hope that it may prove useful to the Great Church of Christ, to the Jews and to Gentiles.

B. N. Switzer.

Hitchin, Herts,
October, 1899.

Plan of the Dispensations.

DIAGRAM I.



INTRODUCTION.

THE Holy Bible is worthy of a literal interpretation, and this is attempted in the following pages. The plan of the dispensations now explained is entirely developed from this method of interpreting the Scriptures. We claim that this is reasonable, and more in accordance with our common human instincts than that mystical and shadowy plan of dealing with great realities which, after all, leads us nowhere. The Early Church took the Scriptures very literally, consequently many of the statements advanced in this volume will be found in agreement with its theories.

Believing the Early Church to have been right, these views are the more readily put forth in the unshaken faith that the Holy Ghost is guiding the Church of these last days into all that truth which is necessary for its welfare. We give now a detailed explanation of the accompanying coloured diagram.

And first, the ORANGE-coloured segment of the large circle on the left side of the plate is intended to represent a small period of that part of eternity which is *past*. The WHITE band in it represents the everlasting goodness and light of God Himself—in fact, the existence of God, who is always the same, yesterday, and to-day, and for ever.

The BLACK strip, increasing rapidly from a point in the

ORANGE colour, represents the beginning and continuance of evil in the person of Satan and his angels. Satan, created in holiness, as were the other angels of God, afterwards fell away from his original beauty through pride, disobedience and rebellion, and increasing in wickedness himself, he led other creatures astray, while the periods of eternity rolled on. The BLACK also signifies that Satan is the direct opposite of God, as evil is of good, and darkness of light, and that, with the limited amount of power allowed him for a limited period, for purposes of justice and holiness known to God, Satan ever strives to oppose his Creator, to thwart all God's beneficent designs, and to bring chaos and confusion where the Almighty would have order and beauty. So that, just as darkness would blot out light unless light were the stronger, as evil would banish good, unless good were the stronger, so Satan would dethrone and destroy God unless God were the stronger. This is implied in St. John i. 5: 'And the light shineth in the darkness, and the darkness did not put it out.'[1]

The other ORANGE-coloured segment on the extreme right of the plate is intended to represent a portion of the eternity which is yet to come. The connected row of circles, etc., between these two ORANGE segments represents time, which for our present purpose may be explained as the period during which God is dealing with the human race in the several dispensations of His own devising. Time occurs as a kind of parenthesis between the endless ages of the past and those of the great future. Time had a beginning (Gen. i. 1), and time will have an end (Rev. x. 6), but eternity has neither.

In our diagram the first complete circle, BLACK in colour, with strips of BLUE and GRAY, is intended to denote the

[1] Gk. *καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. κατέλαβεν* will bear the meaning given above. *Vide* Herod. 7. 9, 2; 3. 128, and 5. 21.

first dispensation (see Chapter I.), which lasted for 2,000 years, or from Adam to Abraham. The BLUE strip, from left (where it touches the WHITE) to right (where it touches the RED), represents the line of Adam, through Seth, Enoch, Noah, and the other God-fearing patriarchs. The circles being drawn to scale, the thin BLUE line ascending perpendicularly denotes the translation of Enoch, which took place 987 years or so after the creation of Adam. The BLACK denotes the degenerate and wicked majority of the human race, all followers of Satan, and witnesses on earth that he was, to the uttermost of his power, thwarting God's plans for the salvation of men. The GRAY perpendicular strip represents the cutting off of all the wicked by the flood in the 600th year of Noah's life, or 1,656 years after Adam's creation. Noah and his family were saved in the ark, and passed safely over the waters of the flood (as the BLUE line shows). After the flood the earth began to be re-peopled, but, with the exception of the faithful few among the Shemites, the human race lapsed back again into idolatry and rebellion against God (shown on the circle by the renewed space of BLACK).

Thus the first or Patriarchal dispensation ends. It is further treated of in Chapter I.

The second circle, with the colours RED, GREEN, BLUE and BLACK, represents the second or Mosaic dispensation, lasting as in the former case for 2,000 years, and extending from Abraham to the Lord Jesus Christ. Of the new colours introduced, the RED represents the line of faithful Abraham—that is, the Chosen Nation, the Children of Israel. The expansion of the nation is denoted by the increased breadth of the RED (and GREEN) colours. But the GREEN is put for the unfaithful section of the people, for as the Chosen Nation multiplied, part (the RED) held faithful to the law of God, and part (the GREEN) fell away into idolatry and rebellion against their Heavenly King.

So when Christ came some believed the things which He spake, and some (the more part) believed not. (The national convulsions at the division of the Kingdom and at the Captivity are not noted on the plan, which merely shows the duration of the nation as a whole in one general view.)

The thin RED line ascending perpendicularly, about 900 years before the end of the dispensation (*i.e.*, 900 B.C.), and thus 1,100 years after its commencement; represents the ascent of Elijah by a whirlwind into Heaven. The BLUE strip running across the BLACK in this second circle represents a God-pleasing remnant among the Gentiles—faithful to its little light, and so receiving loving consideration at the hands of God—of which there is some slight notice taken in the Old Testament. A few individuals from among this Gentile remnant are noticed and commended, and their case just warrants us, but no more, in concluding that here and there amidst the black darkness of heathendom there were (and are still) a few who 'having not the law are a law unto themselves, which show the works of the law written in their hearts.'[1]

Such were:

1. Melchizedek, who was not of the line of Abraham, and therefore was a Gentile (Gen. xiv. 18-20; Heb. vii.).

2. Jethro, also called Jether, Raguel, and Reuel, the father-in-law of Moses, who was not one of the Chosen Nation (Exod. ii. and iii. 1, and xviii.).

3. Hobab, the son of Jethro (Num. x. 29-32).

4. The Kenites, Jethro's line (Judges i. 16, and iv. 11, 17, and v. 24, etc.). Jael and Heber are especially singled out for praise (1 Sam. xv. 6; 2 Kings x. 15; 1 Chron. ii. 55; Jer. xxxv.). Jonadab also and the Rechabites are praised as well-pleasing to God; these were not of the Chosen Nation, but were Gentiles.

[1] Rom. ii. 14, 15. (See Chapter VI.)

5. Rahab the harlot, a Gentile.
6. Ruth, a Gentile.
7. Job and his friends, Gentiles.
8. Hiram, King of Tyre, a Gentile (1 Kings v.).
9. The Queen of Sheba, a Gentile (1 Kings x. ; St. Matt. xii. 42 ; St. Luke xi. 31).
10. Cyrus, King of Persia (Isa. xliv. 28 and xlv. 1, etc.), a Gentile.
11. The men of Nineveh, Gentiles (Book of Jonah ; St. Matt. xii. 41 ; St. Luke xi. 32).

There may be others now overlooked, but these are sufficient witnesses to show that in all periods of the second dispensation there was to be found on earth a small but God-pleasing remnant among the Gentiles, which fact amply justifies what is here said concerning faithful Gentiles, who are represented by the BLUE strip in the second circle on the diagram. The BLACK in this second circle represents (as before) the wicked heathen portion of mankind. Next, we come to the third circle, in which are the colours YELLOW, GREEN, BLUE, BROWN, and BLACK. It represents the third, that is, the present or Gospel dispensation, in which we find ourselves to-day. This dispensation, like the two former ones, is timed to last for 2,000 years. Holy Scripture warrants our forming this conclusion, as will be presently shown. But, by no complex system of calculation based upon the periods of the prophet Daniel or those of the Book of Revelation worked into this world's histories, do we arrive at this conclusion. We come to it through the plain and clear statements of the Bible. We cannot walk in what appears to us to be the presumptuous course of fixing a year 'Anno Domini,' or a succession of years A.D., and saying that the Second Advent must take place within these limits, or that this dispensation must end at such and such a date. Holy Scripture does not fix a year and date it according to our human calculations, therefore it would

be folly for us to do so. For how do we know whether our human methods of dating years correspond with the Divine methods, or whether human periods, such as A.D., B.C., and A.M., are entirely trustworthy? They may, and I believe they do (for practical purposes), represent *approximately* the true dates, but this is all that can be said for them. At best they are of uncertain value as guides; disputes rage over the chronology of almost every historical period.

That great stretch of time denominated by the term A.M. (Anno Mundi, or the year since Adam's creation) varies immensely in length according to national calculations now current. We would say this year (1899) that it is now 5903 A.M. (*i.e.*, 4004 B.C. + 1899 A.D.). The Jews, however, do not agree with us, but reckon the present as 5659 A.M. Again, the Greeks put it at 7407 A.M.[1] Who can tell with certainty? Better is it to trust to the Bible's guidance. There we learn that God's dealings with mankind, from Adam till the Last Judgment, are timed to extend over a period not exceeding 7,000 years, but embracing the whole of that number; and from what follows we may learn that at the present time all the certainty we can get is this, that we are very near the period we might date as 6000 A.M.—we cannot say how near. The date 6000 A.M. may be upon us almost immediately, or it may not.

To arrive at such chronological conclusions as will most accurately reflect the mind of God as Holy Scripture reveals it, we must take the Bible and study it *as a whole*, allowing it to speak for itself. It must not be separated limb from limb so that it may be forced into line with preconceived human notions. The figures, the words, and the doctrines of the Bible all harmonize, and they interpret one another, but they do not give any support to merely human instincts.

[1] Grecian calculations are various; some make it 7497 and even 8009 A.M.

The Old Testament does not tell us all that we may know, nor does the New. They are both bright lights, but neither *alone* illuminates the whole field of legitimate knowledge; but when both are taken together, and allowed to mingle their beams, everything is brought into view *if the Holy Ghost teaches*. So the chronology of the Old Testament will be misunderstood unless the revelations of the New Testament be allowed to speak concerning it; for the thread of Bible chronology must be followed in and out through many a chapter and many a verse, from book to book, and from Testament to Testament. There is floating about in the world much chronological lore which is based upon *parts* of the Bible —limbs too often torn from the body; but unless calculations stand confirmed by the Bible *as a whole*, no reliance can be placed upon them, they have no claim to be trustworthy.

But now to our proof that the third or present dispensation is timed to last for 2,000 years, though from what year to what year of our current dates none but God can tell. It was just so with the two former dispensations. It was (and is) uncertain at what period in Adam's life the first dispensation began—that is, reckoning by his years,[1] and it is likewise uncertain at what period in the life of Abraham (175 years) the Mosaic Dispensation commenced. So likewise we cannot be sure when in the lifetime of Christ the Gospel Dispensation took its rise. Thus, uncertainty as to the beginnings of these dispensations makes uncertainty as to their ends. But this is certain, that each of them lasts for 2,000 years, 6,000 in all.[2]

[1] See Chapter I.

[2] See on this subject a book called 'The Voice of the Church on the Coming and Kingdom of the Redeemer,' by D. T. Taylor, published in America by H. L. Hastings, who also has revised, edited, and prefaced the work. New York: J. M. Fairchild and Co., 109, Nassau Street. 1855 A.D. It is a collection of the opinions of Christians of all ages upon the reign of Christ on earth and cognate subjects.

This third or Gospel dispensation is called in the Bible:

1. 'The last time' { 1 John ii. 18. / Jude 18. / 1 Pet. i. 20. } 'The last times'
2. 'The latter times'—1 Tim. iv. 1.
3. 'The last days'—2 Tim. iii. 1; Heb. i. 2.
4. 'The end of the world' { Heb. ix. 26. / 1 Cor. x. 11. } 'The ends of the world'

It is also referred to as follows:

1. 'The time is short'—1 Cor. vii. 29.
2. 'The Lord is at hand'—Phil. iv. 5; Rev. i. 3.
3. 'The day approaching'—Heb. x. 25 (Rom. xiii. 12).
4. 'A little while'—Heb. x. 37 (James v. 8, 9).
5. 'End of all things at hand'—1 Pet. iv. 7.
6. 'Shortly'—Rom. xvi. 20; Rev. i. 1 and xxii. 6 (St. Mark i. 15; St. Luke xii. 56).

Comparing these terms with what is said in the following places—Dan. xii. 4, 9, 13; x. 1, 14; viii. 19, 26; xi. 27, 29, 35, 40; Hab. ii. 3; Ezek. xii. 21-28, and xxxviii., 8, 16—we may see plainly enough that the duration of the present dispensation is shorter than that of the *sum* of the former two. Now, knowing those two to have been together 4,000 years, the present one will be *less* than that period—indeed, it is pronounced to be but a *short time* in comparison, and it is said that it will *quickly* pass by (Rev. xxii. 7, 12, 20; compare Dan. viii. 26 and xii. 4, 9, with Rev. xxii. 10). Two thousand years, or half the former period, is the *most* that could be spoken of in this manner; but we can arrive at greater certainty than this.

Let us turn to the Epistle to the Hebrews. Chapter iv. 1-11 tells of a certain glorious time and place of *rest* (*κατάπαυσις*) which remains for the people of God, to which all of them will in due course come. In verses 4, 8 and 9 this rest is identified with a seventh day, or

Sabbath (σαββατισμός). That this is a day, and a Sabbath day, must be admitted, because it is so declared to be. This precludes its meaning from being *eternity;* for if eternity were meant, eternity would be written, and the Divine word speaks only of a day—a seventh day, a Sabbath. But it is pre-eminently God's day. It is this day that is so often called the day of the Lord, or (Rev. i. 10) the Lord's day, in the Bible. Being, then, God's day, its length will be the length of one of God's days.

Verses 7 and 8 show that its length is limited, but yet that it bears some comparison with the time (800 to 900 years) during which the Israelites remained settled in Canaan—say, from Joshua to the Captivity. Can we, then, tell what is the length of this great Sabbath day? We can. There is no difficulty in seeing that it is timed to last for 1,000 years.

Two passages tell us the length of one of God's days—Psalm xc. 4: 'For a thousand years in Thy sight are but as yesterday when it is passed, and as a watch in the night'; and 2 Peter iii. 8: 'But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.'

St. Peter is so emphatic on the point that we cannot doubt that God desires us to take special notice of this matter. It is as though the Apostle had said: 'Fellow-Christians, whatever else you may be ignorant of, yet let this one thing NOT escape you, that one of God's days is 1,000 years, and 1,000 years is one of God's days.' The two passages in conjunction are conclusive.

Now, if we want to know when this glorious 1,000 years Sabbath day will begin, we may turn to Rev. xx., and there (verses 1 to 8) find that it will begin at the end of this dispensation, when Satan shall be bound and Christ shall reign with His saints over the whole earth. This will be in the times of the Second Advent, or 'the days of the Son of man' (St. Luke xvii. 26, 30).

The Sabbath being the seventh day, six days must precede it; thus the present dispensation cannot last longer than two days (2,000 years), because four of the days (4,000 years) had already passed when it began. Also we see that it must last for the whole of the two days (2,000 years), because the seventh day of 1,000 years only begins at the close of this dispensation, which is the end of the sixth day. The seventh, or Sabbath day, is commonly spoken of as the Millennium.

We thus come to the conclusion that in this year, which we call 1899 A.D., we are (all things considered) within a very short time of the commencement of the fourth dispensation, in which Christ the Lord will take all rule and all authority and all power unto Himself.

We cannot say how near the end is, because it is not God's will that we should know (St. Matt. xxiv. 36; St. Mark xiii. 32; Acts i. 7), though we do know certainly that it *is* near. Certainty and uncertainty are strangely blended in this case. No merely human calculations can avail. It is sheer waste of time and intellect to use the periods of profane history with a view to arriving at a conclusion in these sacred matters. And as regards using solar and lunar cycles for guides, these of themselves afford no ground for a trustworthy conclusion, and certainly they receive no support from Scripture.

Turning again to the diagram, we proceed with the explanation of the third complete circle. It represents the present or Gospel dispensation of 2,000 years' duration. The first thin YELLOW line, which just touches the second circle, represents the descent of the Son of God from Heaven at the Incarnation, when, by the operation of the Holy Ghost in the womb of the Blessed Virgin Mary, He became human, and was made man.

He lived upon earth for thirty-three years. He died, He rose again, and He ascended into Heaven, where He was before, only with this difference: that He remained a

Man, and will always be human, both God and Man. The second thin YELLOW line represents His ascension, and the YELLOW band in this circle represents the Christian Church, which the Lord founded and left upon earth to be His witness, and to testify to all men that He will come again to be the Judge of quick and dead. The Church is represented as increasing in magnitude with the dispensation's advance.

The thick YELLOW tangent to the circle on the right hand represents the Ascension, or rapture of the Church, into the air to meet her Lord and Bridegroom (1 Thess. iv. 17) when He shall come to receive her unto Himself (St. John xiv. 3), on the complete fulfilment of her numbers at the close of this dispensation.

The GREEN strip in this circle (narrowing towards the right) represents the Israelitish nation (the Jews), who, since their rejection of the Messiah, have continued in unbelief. The small number of Jews who were faithful at the first Advent afterwards became Christians (if they lived), and are reckoned along with the Church, as are also Jews converted during this dispensation (Gal. iii. 27, 28).

The unfaithful Jews of this third dispensation (leaving out of account the lost tribes) have apparently decreased in numbers, as the narrowing of the GREEN strip shows. The BLUE strip represents the same as the BLUE in the second circle.

This interpretation is warranted by Rom. ii. 11-17, which shows that, as in the Mosaic, so also there are in the Gospel dispensation a few God-pleasing Gentiles. This conclusion gives what we conceive to be the true answer to the question, How will God deal with the heathen, who have never had an opportunity of hearing or of becoming acquainted with the truths of the Gospel? He will judge them according to the 'law written in their hearts' (Rom. ii. 15). And those found faithful to it will

be saved into their own order (see description in Chapter VI.). But those unfaithful to the light given them by nature must be dealt with in the way recorded in Luke xii. 48. 'But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.' This will refer to the heathen in all three dispensations.

The BLACK in this circle represents, as before, the unfaithful heathen, over whom Satan has complete dominion. The BROWN strip requires the following particular explanation: Within the Chosen Nation there were the unfaithful, who are doubtless referred to in St. Luke xii. 47. These will be severed from the righteous at the judgment, as declared in these words: 'Whose fan is in His hand, and He will throughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable.'[1]

With regard to the Church of God, there is a similarity to the case of the faithful and unfaithful of the Chosen Nation. Perhaps the best definition of the Church of God is that contained in our Saviour's words in St. John vi. 37-41: '*All that the Father giveth Me* shall come to Me,' etc., and in verse 40, 'This is the will of Him that sent Me, that *every one which seeth the Son and believeth on Him* may have everlasting life,' etc. The words in italics describe what the Church is. All here spoken of as given by the Father to the Son shall undoubtedly be saved, and will form the Church—if the words be taken as referring to the Gospel dispensation only. See also St. John x. 27-30, and St. John xvii.

This, which in Heb. xii. 23 is called 'the general assembly and Church of the firstborn, which are written in Heaven,' is carefully distinguished as a unique Heavenly Order—the first order in Christ's kingdom (see Chapter IV.).

[1] St. Luke iii. 17; also see St. Matt. xiii. 24-31, 36-44, and 47-52, referring these parables to the children of Israel. (See Chapter X.)

The second order (*i.e.*, the saved of the Chosen Nation) is referred to as composed of 'the spirits of just men made perfect' in verse 23 as above.

The Church as here described is a holy and complete body in God's sight even now before it is perfected. But while it is (in part) upon earth, its members, age after age, are accompanied by a throng of human beings, who, while professing to be fellow-members, are not really so. This throng is noticed in St. Matt. xxv. 1-14, where it is described as the five foolish virgins. The Lord, who spoke the parable, there pronounces them to be outside His Church, and shows that with all their professions yet they are not known to Him, and are not members of His Holy Bride. Yet upon earth they *seem* to be genuine disciples of Christ. On the diagram these are represented in the third circle by a strip of BROWN beside the YELLOW.

When the Church shall have been received up into Heaven there will elapse a short period before the Second Advent. This period is called in Scripture 'the great tribulation' (ἡ θλίψις μεγάλη), St. Matt. xxiv. 21, 22; Rev. vii. 14; Dan. xii. 1; Joel ii. 1, 2. It is described in Chapters VIII. to X. of this book. It is represented on the diagram as a triangle without its apex on the immediate right of the third circle. It can scarcely be said to belong to either the third or fourth dispensation. It is a dreadful interval between them (Acts ii. 20). It is the midnight of the sixth great 1,000 years day. It is neither God's nor man's, but Satan's. We can only compare it to the period which ushered in the Flood, spoken of in Gen. vii. 12: 'And the rain was upon the earth forty days and forty nights.' It is described in Jer. iv. 23-31. It will cease at the Second Advent, which is the dawning of the great 1,000 years Sabbath day.

During this awful time the whole world will be practically under the control of Satan, and he will work his will and pleasure among men (Rev. xii. 12). At its

commencement the earth's population will be enormous —represented by the base of the triangle—but the havoc and destruction which will come upon all will rapidly reduce the numbers (shown by the triangular figure) (St. Matt. xxiv. 22).

Here, as before, the BLACK represents the mass of mankind—heathen, or, as they will then be, devil-worshippers, followers of Antichrist.

The thin RED line represents the few elect members (144,000) of the Chosen Nation who will be saved alive upon earth (see Rev. vii. and Ezek. ix.). The GREEN denotes the still unbelieving portion of the same nation (see Ezek. ix.), and the thin BLUE line shows a remnant of elect Gentiles, of whom some will be kept alive for the purpose of re-peopling the earth in the Millennium; the others will be slain, in company with some Israelites, for refusing to worship the *beast* (Rev. vi. 9-12; xiii. 15; and xv. 2). They are noticed in Rev. vii. 9-17. In this great multitude there will *probably* be numbered some of the 'foolish virgins' of St. Matt. xxv. But anyone saved in the great tribulation will appear at the last *in his own order*, and *not* in the Church. All not numbered among these elect will be worshippers of the Antichrist, Satan's incarnate son.

This period will be ended by the second coming of the Lord Jesus Christ, *with the Church His Bride*, and the Holy Angels (see Chapter XI.). There will then occur the wholesale destruction of the entire number of Christ's enemies. After this will take place the judgment of the Chosen Nation (Chapter XII.), and the Millennial reign will commence. This, then, is the day of the Lord, God's Sabbath day, the fourth dispensation in His dealings with the human race. It is represented in the diagram by the fourth circle, which is half the size of the preceding ones, the fourth dispensation being half the length of the three preceding it. In this circle occur the colours

YELLOW, RED, and BLUE. The YELLOW commencing above shows the descent of Christ and the Church at the Second Advent, the continuation of the YELLOW in a band round and into a part of the circle represents the Church reigning with the Lord over all the earth for 1,000 years. The RED represents the nation of Israel, at length *all* holy, and the BLUE signifies the Gentiles, *all* converted from the service of Satan to that of Christ. Israel dwells in his own land; the Gentiles replenish the earth, whereon Christ reigns 'from sea to sea, and from the river unto the world's end.'[1] The BLACK spots upon the BLUE semicircle are explained by these passages, Isa. lxv. 20 and Zech. xiv. 16-19, which show that a few rare cases of sinful disobedience will exist in the Millennium among the Gentiles.

At the close of this Sabbath day there will be a short interval (Rev. xx. 3, 7-10) before the final consummation of all things. As it runs its course the Gentiles will fall away from their allegiance to Christ,[2] being once more deceived by Satan. They will with one accord assemble to attack the Israelites in the Holy Land. The oblong figure (RED, BLUE, and BLACK) on the diagram next the Millennial circle represents this period. The BLACK denotes the relapsed Gentiles, the RED the Holy Nation of Israel, and the BLUE strip those few Gentiles who will (*presumably*) remain faithful to Christ and attached to the Holy Nation. This period will be ended by fire coming down from heaven[3] and destroying the assembled hosts, after which all creatures, both small and great, will be summoned to the Last Judgment.

The heavens and earth will then be dissolved, and shall flee away from the face of Him who is seated on the Great White Throne. The WHITE space in the diagram represents the period of this catastrophe.

[1] Ps. lxxii. [2] See Chapter XV. [3] Rev. xx. 9.

Then will commence anew the ages, or periods, of eternity, as shown in the large ORANGE segment. In this right-hand segment is seen a circle composed of three colours—YELLOW, RED, and BLUE. This is intended to represent the completed kingdom of the Lord Jesus Christ as it will exist eternally in the New Heavens and the New Earth, which will be created after the Last Judgment. In this kingdom the first order, a Heavenly one, is the Church (the YELLOW). The second order, an earthly one, is the Chosen Nation (the RED). The members of this order will be confined to the New Earth, with the (New) Holy Land and the New Jerusalem for their special possession. The third order, an earthly one also, consists of the sum total of the (saved) Gentiles (the BLUE). These all will dwell upon Earth's vast bosom, where there shall be no more sea, but only the River of God. The YELLOW rays penetrating from the centre through all the colours represent the light of the Holy City, the New Jerusalem, and the influence of the Church and her Head extending throughout the world, as described in Rev. xxi. 23-27. This concludes the description of the diagram. The whole subject is a mighty one, and will be found treated in detail in the following chapters.

Here is presented to the Church (which alone of men can understand it) an outline of God's great plan, which is called 'the mystery of God.'[1] The Bible gives an outline only, and what is written in this book is gathered out of the Bible. It comes in effect to this:

God has given the human race six days—six of His days of 1,000 years each—in the which they may labour and do all that they have to do, but He reserves the seventh day for Himself. The weeks as they come and go are God's reminders, as well as witnesses, of this great fact. The first two days (2,000 years) of man's work ended in failure. He did no good to himself or for him-

[1] Rev. x. 7.

self in them ; any good that appeared in those days was God's own doing.

The second two days are but a repetition of the first. For, having been given new and better opportunities, the human race still wrought nothing worthy of the Divine approval ;[1] any work pleasing to God done in these two days was God's doing only.

The third pair of days is now almost ended, and the race has nothing further to show. The same failure to do any good thing marks every child of man. Yet in these last two days God Himself came among us in the person of Jesus Christ. If goodness is ever to appear in man, now is the time for him to show it forth, when he has the best Example before him. But none is seen. All the good done within the last 2,000 years is attributable *directly* and *solely* to God Himself working in the world by His Holy Spirit through Jesus Christ our Lord.

Thus God has given the human race every opportunity that is possible of mending its ways, and as all has only ended in failure there remains but one thing more to be done.

Man's six days are over ; the seventh—*the Lord's day* —must begin. On that day the Lord will take from the human race those opportunities which it has so long abused. He will centre in Himself *all* rule and *all* authority and power. Mankind will be forcibly subdued, and the Lord will do in one day what men could not do in six, and nothing but goodness will flourish upon earth for that great span of 1,000 years. Glory and holiness, peace and joy, honour and truth, will flourish unchecked upon the Lord's day. The people that shall be born shall praise the Lord.[2] 'In His days shall the righteous flourish and abundance of peace so long as the moon endureth.'[3] 'With righteousness shall He judge the poor, and reprove with equity for the meek of the earth . . . and righteous-

[1] Rom. iii. [2] Ps. xxii. and cii. [3] Ps. lxxii.

ness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.'[1] And while this glorious day lasts, ALL the good that the Lord God Almighty wrought out in the six previous days will shine forth in the perfection of beauty.

The CHURCH which He gathered out of the world in the two closing days of its travail, will be covered with glory. The members of the CHOSEN NATION, saved from the powers of darkness during the Mosaic dispensation, will witness for the Lord with their brethren of the Millennial period, in holiness and honour and truth. The remnant of the elect GENTILES, saved during the first two days of man's history, will show forth His praise in the way that He shall choose.[2] And then, when the universal creation has at last seen who the Lord God Almighty is, and what He can do, there will be enacted before it His final work in time, namely, the utter destruction of all evil from His Holy Presence. Then will take place the dissolution of those heavens and that earth where have been laid the scenes of the former things, now passing away. And upon the raptured gaze of the saints of God will break what will never pass away, namely, the vision of the New Creation, wherein dwelleth righteousness, and when all is done the mystery of God will be finished, and the calm of eternity will begin.

[1] Isa. xi. 4-6.

[2] Their resurrection may not take place till after the Millennium, at the Last Judgment.

DIAGRAM SHEWING
CONTEMPORARY PATRIARCHS.

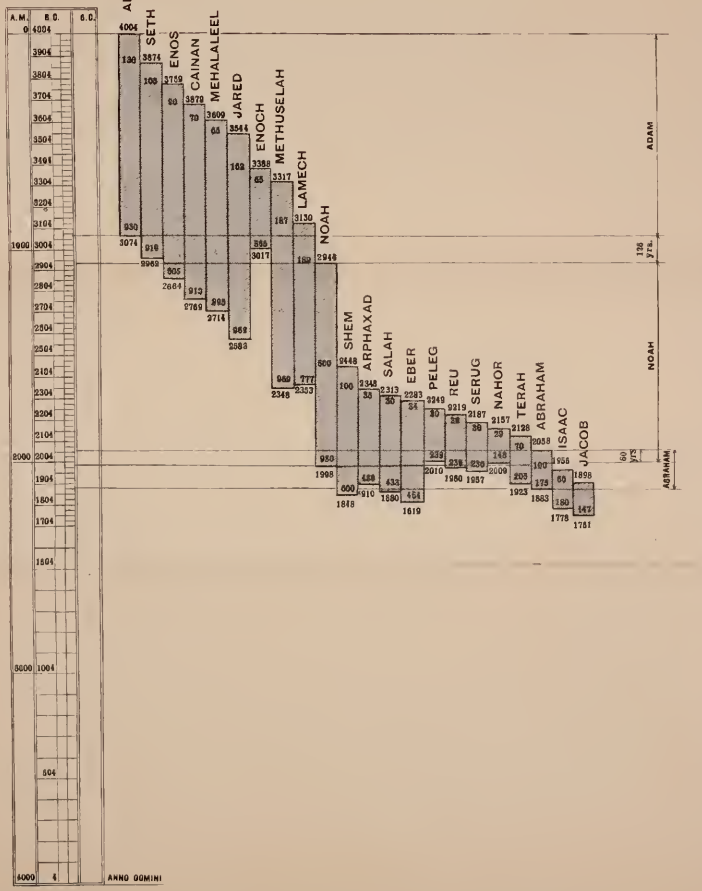


DIAGRAM II.

Contemporary Patriarchs.

This diagram draws attention to the line of faithful Patriarchs in the first Dispensation. Their long lives may be accounted for by the influence of the Fruit of the Tree of Life upon Adam's constitution. He was expelled from the Garden of Eden with Eve, lest he should 'put forth his hand, and take also of the Tree of Life, *and eat and live for ever*,' which shows that if he had had continual access to this Tree, the sentence of death pronounced upon the race would not have taken effect. As it was, death was postponed for centuries. Special notice must be taken of the fact that Adam lived to within 126 years of Noah's birth, so that the knowledge of God was kept alive and propagated at first hand for such an immense time, that there is a comparatively short interval between Adam's testimony to the personal dealings of God with him, and Noah's to the same effect. The interval is, however, covered by second-hand testimony practically equal in value to the other. Then, Noah's lifetime overlapped Abraham's by sixty years, so that these two men could bear concurrent testimony to the Personality of God for a considerable number of years. We know that Abraham had had communications from God before he was seventy-five, exactly how long before cannot be fixed, but the inference is that it was for years. (See Gen. xi. 26 to xii. 6.)

Shem, again, was contemporary with both Abraham and Isaac.

The knowledge of God was thus preserved to the world in general, by oral testimony *only*, for 2,000 years, and for a further period of more than 400 years it was preserved in the same manner to the Chosen Nation. After that time Moses was commissioned to write the Law, *i.e.*, the Pentateuch.

In the diagram the *first* column contains the years since Adam's creation, counting forwards, or A.M. ; the *second*, ditto, counting backwards, or B.C. Each shaded column represents the lifetime of the Patriarch whose name appears at the top.

In these columns the first number is the date B.C. of the Patriarch's birth ; the second is his age at the birth of his son, whose name is that on the immediate right ; the third is his age at death ; and the fourth is the date, B.C., of his death.

The line on the right hand shows, *first*, that 126 years elapsed between Adam's death and Noah's birth ; and *secondly*, that Noah lived sixty years into Abraham's lifetime.

CHAPTER I.

THE PATRIARCHAL DISPENSATION

(GENTILES).

GOD'S dealings with mankind group themselves into a series of dispensations, not including the period of Adam's sinlessness. That period is a fragment of history, unique, and standing like some beautiful portico, built indeed in perfect symmetry, but left by itself to indicate what a glorious temple might have been reared adjoining it, had not all the materials been rendered useless by the consuming fire of sin.

The dispensations commence when Adam stood a culprit before his Maker, listening to the solemnly delivered sentence: 'Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.'[1]

The dispensations are four in number, two past, one present, and one yet to come. The duration of the two former was 2,000 years each, the present we may reckon the same, 2,000 years, but the fourth and last will endure for 1,000 years only. The Biblical accounts of these four dispensations vary very considerably, both in length and

[1] Gen. iii. 17-19.

in minuteness of detail. The consecutive history of the first is contained in the small compass of chapters i. to xii. of the Book of Genesis. Those few pages comprise all that God has seen fit to reveal to us concerning the history of the first 2,000 years of His dealings with mankind. This period may be called the Patriarchal dispensation, for in it God dealt with the human race through the instrumentality of but one individual—a patriarch—at a time. For nearly 1,000 years men were dependent upon Adam for any knowledge of God they had or may have sought. Adam died at the age of 930 years, and with the exception of Enoch, no other man could speak with any authority of Divine things till God again revealed Himself to Noah.

Noah was born 126 years after Adam's death, and sixty-nine years after Enoch's translation, so that a period of more than seventy years must have elapsed between Adam and Noah, wherein not one soul upon earth could speak anything of God from his own personal knowledge.

Seth lived into Noah's lifetime; so did Enos, Cainan, and several patriarchs of the same line, but their knowledge of God was at best second and third hand, being, of course, received through Adam. How scanty were the privileges of men in those days! No written Word of God at all, and only one voice in existence to testify to the small amount of truth then revealed, and that voice able only to repeat, time after time, the same sad story of Eden and the Fall, or else to enunciate God's sentence and the obscure promise He had attached to it. The general condition of men during this dispensation is graphically described in those chapters of the Book of Genesis which treat of the Flood. No more awful picture could be drawn of the seething corruption which abounded. But among the numberless wickednesses then committed, *one* seems to be singled out as the

crowning abomination, to purge the earth from which the Flood was more especially sent. We read of it as follows, 'The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.'[1]

The sin here spoken of was intercommunion between the evil angels and mankind, by means of which a bastard race of beings, neither wholly angelical nor wholly human, was introduced upon earth, upsetting God's established laws for keeping the visible world separate from the invisible.

With regard to the 'sons of God' here mentioned, we find that they are contrasted with the 'daughters of men,' which means that a race of beings *springing directly from God—i.e.*, brought into existence by God, without any intermediate instrumentality as in the case of men—entered into unnatural and unlawful intercourse with the daughters of men—*i.e.*, women.[2]

That the sons of God may be identified with angels is the teaching of Scripture. In Job i. 6 and ii. 1 Satan himself is reckoned among the sons of God, and in Job xxxviii. 7 the sons of God are undoubtedly the angels —*i.e.*, the highest order of created beings. Of course, the sons of God are not all necessarily *good*. Sons of God, like sons of men, may be either good or bad. At their creation they *were* all good, but Satan and other sons of God fell by sinning against God's laws, and then they became open rebels. But they are not yet deprived of

[1] Gen. vi. 2-4.

[2] This bears upon the 'mystery of iniquity' referred to by St. Paul, 2 Thess. ii. 7.

the title 'sons of God,' which is theirs by reason and by right of their origin. Another proof that the sons of God are angels is our Lord's declaration in St. Luke xx. 36. Speaking of the members of His Church, He there says: 'They are equal unto the angels, and are the sons (*υἵοι*) of God, being the sons of the resurrection.'[1]

St. Luke xx. 34-36, is a kind of parallel to Genesis vi. 2, for in the former the 'sons of God' are contrasted with the sons of this age (*οἱ υἱοὶ τοῦ αἰῶνος τούτου*), and in the latter with the 'daughters of men.' The expression 'sons of God,' however, refers in the one case to the evil sons and in the other to the good. We interpret Genesis vi. 2 as follows: The fallen angels mingled visibly with men in general, and entered into the partnership of unhallowed marriage with womankind in particular, from whence sprung that bastard race called 'mighty men which were of old—men of renown.' This bastard race may, I think, be easily identified with the ancient classical heroes, and its *fathers* are without doubt the originals of the Grecian and Roman gods.[2]

The evil sons of God 'took them wives of all which they chose.'[3] The Hebrew word בָּחַר, translated 'chose,' means to try as metal is melted and tried in the fire, and so, being found useful, is *chosen*. Its use in the above verse implies that a sort of testing process was gone

[1] Christians are called sons of God now, even on earth, because it is absolutely certain that they will rise again from the dead, and become partakers of Christ's resurrection. Thus the privileges to be possessed by risen saints hereafter are accounted actually theirs now, though still on earth. The resurrection is that event which makes them sons of God by origin (*i.e.*, sprung directly from God, without any intermediate agency).

[2] No such vast edifice as that of the ancient classical mythology could be built up by nations upon a purely imaginary foundation. It is of a piece with modern Theosophy and Spiritualism, and all are from the same source as the false religions of the untutored and barbarous heathen world, namely, from Satan and his evil spirits. The same puerile miracles and signs appear in them all, and the same antagonism to the Atonement.

[3] Gen. vi. 2.

through by women before the evil angels actually proceeded to take them to wife.[1]

Here is an early sign of the working of that 'mystery of iniquity'[2] before referred to. The case has a solemn warning for us in these days. The mysterious workings of the evil one in the same direction are seen to-day in Theosophy (so called) and Spiritualism. The evil sons of God of Genesis vi. 2 are again seeking communion with mankind in dark *séances* and unholy assemblies, and it is not a little remarkable to note how prominently women figure in these wicked researches.

If the unseen powers of darkness are tampered with, there will be for result a sin of equal magnitude with that which over 4,000 years ago caused God to deluge the earth with the waters of the Flood. But for the comfort of Christians it is revealed that as long as the Church (militant) dwells on earth, the Spirit of the Lord will strive with men, and will exercise a certain control over all forms of iniquity.[3] When, however, the Church is caught up to meet her Lord in the air,[4] the Holy Spirit will leave the Gentiles to fill up the measure of their sins. It is then that the world will experience, as never before, the pitiless cruelty of Satan.

Genesis vi. 3 tells us that before the bastard progeny came into being the Spirit of the Lord had ceased to strive with man, so that for a period of 120 years the world was not restrained from any wickedness.[5] At the end of that time the Flood came. Striking is the resemblance between events in those days and things yet to come prophesied of in the New Testament.[6] The days

[1] Compare with the modern '*mediums*.'

[2] 2 Thess. ii. 7. [3] *Ibid.* [4] 1 Thess. iv. 17.

[5] In those years Noah and his family were the only witnesses for God—a prototype of the elect remnant which will be preserved through the great tribulation. (See Chapter VIII.)

[6] The history of the evolution of evil presents nothing but a weary circle of events, monotonous to the last degree. Evil is but a parody of good. We can trace no originality in the plans of the evil one.

of Noah and the days of the Son of man are type and antitype.[1] The SPIRIT ceased to strive with man for a definite period (120 years) before the fearful judgment of the Flood.

It was during that period that there was a great outburst of wickedness, or a falling away,[2] the consummation of which is described in Genesis vi. Then, when the iniquity of the world was full, the heavy wrath of God fell, engulfing all wicked doers in the Deluge, Noah with his family alone being saved.

Compare this with what is revealed in 2 Thess. ii. A time is there spoken of (still future) when the SPIRIT will once again cease to strive with man. In verse 7 it is said 'only He who now letteth will let until He be taken out of the way.'[3]

From the hour of the departure of the SPIRIT till that of the outpouring of God's wrath upon the nations at the Second Advent of Christ, will be a definite period of time, a part (or perhaps the whole) of which is spoken of in prophecy as one week, *i.e.*, seven years.[4]

During this particular period the outburst of wickedness upon the earth will be more formidable and far

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They are merely the counterpart in evil of what God has originated in holiness. Evil only exists as *opposition* to good. As the good plans of God develop themselves, the evil plans of Satan also develop *pari passu*. In the end, when evil shall have been shown to have exhausted itself in its attempts to overcome good, then God will deprive it of all power to act, and will shut it up with itself to feed upon its own vitals in the lake of fire.

[1] Luke xvii. 26. [2] *Cf.* 2 Thess. ii. 3.

[3] The Greek is : μόνον ὁ κατέχων ἄρτι, ἕως ἐκ μέσου γένηται. It is the Holy Ghost who is here referred to, for He alone ever restrains the working and full development of the mystery of iniquity. To fully prove this to be the correct interpretation, it may suffice to say : 1. Man cannot let or hinder the working of Satan. 2. Satan does not hinder his own working. 3. It is not the prerogative of any angel, either of light or darkness, to do so. 4. God only remains who can do so, and He works now in the world by and through His Divine Spirit, the Holy Ghost.

[4] Dan. ix. 27. Lapse of time has proved that the days of the seventy weeks (see verse 24) are years. *Cf.* Num. xiv. 34 ; Ezek. iv. 6.

greater than in any time past or future. Our Saviour Christ refers to it in these words: 'For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake, those days shall be shortened.'[1]

Noah, 'the eighth person,' and the souls saved with him, who were kept by the power of God while the ark was a preparing, and were launched in safety above the foaming waters of the Flood, answer to the very small elect remnant (of Israelites and Gentiles) who shall be preserved through the great tribulation, and saved from out the tremendous Second Advent judgments,[2] and who shall finally become the progenitors of those happy peoples who will be the subjects of Christ's Millennial kingdom.

It is in the absence of the Spirit of the Lord from the earth, in the period immediately preceding the Second Advent, that horrors similar to, yet worse than those of the first dispensation, will be enacted among men. The giants mentioned in Gen. vi. 4 are properly 'the fallen ones.' The Hebrew word has no reference to size.[3] They are spoken of again in Num. xiii. 33 as mixing with the Canaanites.[4]

The question arises, Who were the Nephilim?[5] I con-

[1] St. Matt. xxiv. 21, 22. In 2 Thess. ii. 3 it is called 'a falling away.'

[2] Isa. xxvi. 20, 21.

[3] נָפַל = to fall.

[4] That the cause of their appearance then was similar to that of their antediluvian predecessors may be deduced from the fact that the same punishment (viz., *extermination*) was meted out to the nations which harboured them. It is also not a little remarkable that God gave the nations of Canaan a warning 400 years before the punishment was carried out, which, though longer, corresponds in other ways with the 120 years' warning given through Noah. The Canaanites received their warning through Abraham, Isaac, and Jacob. (See Gen. xv. 16.)

[5] See Gen. vi. 4, Revised Version.

sider that in Gen. vi. 4 *four* distinct types of beings are mentioned, viz., (1) the sons of God (evil); (2) the Nephilim (evil); (3) the mighty men which were of old, men of renown (evil); (4) daughters of men—*i.e.*, women, ordinary men and women, the women being particularized —(evil). I have mentioned them in this order because it is that of their powerfulness, or rank in the system of living beings.

The sons of God I have already spoken of, and the term 'daughters of men' requires no further explanation. But there is something very remarkable about the other two sets of beings.

Take No. 3 first—'mighty men which were of old, men of renown.' Now, adhering strictly to the literal Hebrew, the term 'men,' as a translation, is *not admissible at all.*[1] The word גִּבּוֹר, being an adjective, is not to be arbitrarily joined with 'man,' as it is in the text (pl. 'mighty men'); 'mighty ones' is a better translation, or simply 'mighty.'[2]

Again, the word אֱנוֹשׁ cannot properly be translated 'men' in the sense of individuals; its true meaning is *human being* (*a debilitate dictus*), *i.e.*, a human creature, with reference to his weakness as one of the human race, which is mortal and frail.[3]

[1] The Hebrew of the verse is as follows:—

הַנְּפִלִים הָיוּ בָאָרֶץ בַּיָּמִים
הָהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבֹאוּ
בְּנֵי הָאֱלֹהִים אֶל־בְּנוֹת הָאָדָם
וְיָלְדוּ לָהֶם הֵמָּה הַגִּבֹּרִים אֲשֶׁר
מֵעוֹלָם אַנְשֵׁי הַשֵּׁם׃

[2] Besides being joined with the word 'man,' גִּבּוֹר is found translated in conjunction with various nouns in the A.V., as *hunter* (Gen. x. 9); *princes* (Ezra vii. 28); *God* (Isa. ix. 6, x. 21; Jer. xxxii. 18, etc.); *king* (Dan. xi. 3); *ones* (Joel iii. 11). In the last passage it evidently refers to spiritual beings.

[3] The word occurs very often in the O.T. in the above *literal* sense, many times in the Book of Job, as vii. 17, ix. 2, x. 4, 5, etc.; also Isa. ii. 11, 17, li. 7, etc.

From these considerations the conclusion is inevitable that what the Authorized Version calls 'mighty men which were of old, men of renown,' were *composite* creatures, neither wholly spiritual nor wholly human, but a mixture of the two, partaking of the might and strength of purely spiritual beings, but also partaking of the weakness of human nature, liable to death and dissolution, pain and suffering—earth-bound, yet famous and renowned beyond all ordinary human beings.

This is exactly the type of creature we should, *à priori*, expect to be the result of sexual intercourse between *sons of God* and *daughters of men*. And this is exactly the type of creature which we find celebrated as 'the Heroes' in the annals of classical mythology, among whom certainly the most renowned was Hercules, whose twelve labours give an idea of what such a being was able to accomplish.

We can, therefore, well understand what gigantic wickedness must have been wrought in the earth if such a race of beings was very numerous before the Flood, and we can also see that the *total* submergence of our globe beneath the waters of the Deluge was at once the most effectual and withal the most merciful way of ridding the earth of such a stupendous and insupportable plague.[1]

After the Flood there was no more commerce between the sons of God and women. The terrible punishment described in Jude 6 had its effect in deterring other evil angels from such rash courses.

But an evil only a little less disastrous to humanity, and of a somewhat similar description, did break out again among the Canaanites.[2] This has to do with the Nephilim, wrongly called giants in the Authorized Version. Who were

[1] This connection of the evil angels or sons of God with mankind throws a lurid but useful light on Jude 6.

[2] Num. xiii. 33.

the Nephilim ?[1] I believe that they were and *are* a second order of spiritual beings, evil, and below the rank of the evil sons of God, or fallen angels. I believe also that they are the same beings as the false gods so often referred to in the Bible under the name of אֱלֹהִים (Ēlohim). My grounds for this belief will be seen in Chapter V. of this book. Also the peculiar wording of Gen. vi. 4 gives colour to such a supposition. The fact of the Nephilim being on earth in those days seems not to have been such a heinous sin, *for them*, as was the action of the evil angels, and for this reason, the angels came to mix among men from out of *their proper habitation* (Jude 6), they were beings from Heavenly places, which the Nephilim apparently were not. It was as though the Nephilim first tried how their visible presence on Satan's behalf would affect men, and having met with success, which the evil angels emulated, these latter then broke through their legitimate bounds. The words 'and also after that when,' etc., (Gen. vi. 4) seem to imply that the contemplation of the degraded enjoyments of the Nephilim on earth was too great a temptation for the evil sons of God to see unmoved, hence their desperate sin and its consequences.

The result of the commerce between the Nephilim and women, which undoubtedly went on (Num. xiii. 33), was not so inhuman as when the higher order of beings was involved, but still it was sufficiently ungodly to cause the punishment of extermination to be meted out by God to those nations who were affected by it. Hence the wars of the Lord carried on by Moses, Joshua and the Chosen Nation in general. It is not a little significant, and will bear on our subject hereafter, that whereas God Himself,

[1] The נְפִילִים (Nephilim), *fallen ones*, A.V. *giants*, must be distinguished from the רָפָא, or רָפָה (*rapha*, *raphah*), the *faint*, *unnerved*, or *fearful ones*, also translated *giants* in Authorized Version, see Deut. ii. 11, 20; Josh. xii. 4; 1 Chron. xx. 4, etc.; 2 Sam. xxi. 16, etc. The word 'Nephilim' only occurs three times in this connection, Gen. vi. 4, and Num. xiii. 33. Of course I derive it from נָפַל, to fall.

acting directly, destroyed the antediluvian sinners with the Flood, He chose to punish the Canaanites not directly, but by means of the Nation of Israel, which He had chosen, thus making it the instrument in punishing beings of a spiritual order, whose rank and status the nation was afterwards to inherit. (See Chapter V.)

We thus arrive at the conclusion that the prevailing sin of the first dispensation was forbidden inter-communion between evil spirits and mankind. This resulted in the utter debasement of the human race, the iniquity at last becoming so monstrous that Almighty God swept the entire human as well as animal creation off the earth, with the exception of the elect number preserved in the ark through which the world was subsequently repeopled and replenished.

But although the major portion of mankind was for some two thousand years going on its own wicked way in alienation from God, yet He left not Himself without witness, for a line of faithful patriarchs was preserved on earth. These patriarchs, and by inference their families (at least, of the first generation), were the sole witnesses for God's truth amid the prevailing error. They were of the line of Seth, and in Gen. v. we have the only particulars recorded about them. Special interest must attach to one of them, namely Enoch, who walked with God, and was translated, that he should not see death, for before his translation he had this testimony, that he pleased God.[1]

Enoch was taken away in the middle of his age, while all his progenitors except Adam were still living, at a time also when Methuselah, his son, and Lamech, his grandson, were well advanced in years. He went away almost at the close of the first thousand years of man's history, when the wickedness of the race must have been quickly advancing to its highest. The Flood took place about the middle of

[1] Heb. xi. 5.

the seventeenth century after Adam's creation. After it the patriarchal dispensation hastened to its close. Yet more than three hundred years elapsed before the birth of Abraham, in whose lifetime its end must be placed.

During its final years the newly-born human race again fell away from its allegiance to God, and rebelled, as the antediluvians had done, although before anything like the same pitch of iniquity was reached God put it out of the power of men to combine for the overthrow of His natural laws, by scattering them from Babel (*i.e.*, Babylon) and breaking them up into nations, which had not been their state before, so that they should be compelled to obey His commandment to spread abroad and multiply and replenish the earth.

There is little to guide us in an inquiry into the mode of worship required by God during the Patriarchal dispensation. The offering of Abel's and Noah's sacrifices are the only notices we have of acceptable forms of worship. Yet we may glean from Heb. xi. that even then there was a revelation sufficient to draw forth human faith, and to give it something to rest upon. Abel, Enoch and Noah had true faith, and by it pleased God, who rewarded them accordingly.

Yet I think we may conclude that from the very earliest times God had warned sinful men that without shedding of blood there is no remission of sins, and that sacrifices of beasts were to be offered before atonement could be made for human transgressions.

The eleventh chapter of Genesis closes the history of the first dispensation. The two thousand years, God's first two days given to man, were ended, and a new era opened upon the third day. This will be considered in the next chapter.

CHAPTER II.

THE MOSAIC DISPENSATION

(ISRAELITISH).

GOD had ended His first mode of dealing with men. For two thousand years mankind had had liberty to do every one what was right in his own eyes, without being held personally amenable to retributive justice. The result was as we have seen in the preceding chapter. The close of the first dispensation saw the human family broken up into separate nations unable to communicate with each other for want of a common language. Then in the Providence of God a new plan began to be unfolded, by which it was intended that the world should be drawn back to its allegiance to its great Creator. One nation was chosen to Himself by God, that by its instrumentality He might work out His will upon earth. To this end God called Abraham, and said to him, 'Get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I will show thee, and I will make of thee a great nation and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; AND IN THEE SHALL ALL FAMILIES OF THE EARTH BE BLESSED.'[1]

God's love to all mankind is strikingly manifested in this His second plan. Let man be as rebellious as he might, yet the Almighty Creator loved him, and willed

[1] Gen. xii. 1-3.

not that any should perish, but that all should come to repentance and to everlasting salvation.[1] The records of the Mosaic dispensation are very full, so much so that a very remarkable contrast is presented by the large amount of matter contained in them and the brief review devoted to the patriarchal times, although each period extends alike over a space of two thousand years. Abraham was born about two thousand years after Adam's creation, and the *second* dispensation lasted from Abraham's time to the first advent of our Lord Jesus Christ—a period of two thousand years.

Its history, however, instead of being contained in only eleven chapters, is found written in all the thirty-nine books of the Old Testament, and further information concerning it is scattered through the New Testament. Ample and frequently minutely detailed information is given of this period in which God was dealing with mankind through the Chosen Nation. This dispensation does not take its name from Abraham, but from Moses, as perhaps the most prominent man that arose within it. Far greater privileges than ever before were bestowed upon the human race under the new régime. The knowledge of God as revealed was no longer confined to but one individual at a time, who was to disseminate it among men as best he might ; a whole nation now received God's revelations, which came with considerable frequency.

Numerous matters hitherto kept secret were disclosed to Abraham, Isaac, and Jacob. Joseph, too, had special revelations. But, in the face of these advantages, the Chosen Nation, for some two hundred years after Jacob's death, became more and more indifferent to its Heavenly King.[2] This fact furnishes an irresistible proof of the innate depravity of human nature, which is indeed wholly alienated from God.

Excuses made for the Children of Israel on account

[1] St. John iii. 16.

[2] Ezek. xxiii. 3, 8, 19, 21.

of their hard bondage with the idolatrous Egyptians, can never free them from blame. All knowledge of God had practically died out of the nation in the space of two hundred years.[1] And why? Because theirs was that sinful human nature which lusts after evils such as surrounded them, and which makes a voluntary approach to God a difficult matter.

God's purpose was that the Gentiles should receive blessing through the Israelites, but the latter showed themselves wholly incapable of co-operating in the plan, and by this ineptitude they demonstrated to the world that human beings are not only rebellious sinners, but also are set upon their own evil ways, even when God has definitely revealed Himself to them. Yet in process of time God did revive His work among His people. Having trained Moses, He sent him to be the prophet who should call back the Chosen Nation to its allegiance. Clearer revelations than ever were then given through Moses.

There is a broad distinction between God's methods of dealing with the patriarchs of the first dispensation, and with the leaders of the Chosen Nation. It is best seen in a comparison of the declarations to Noah with those made to Abraham. In the covenant of the rainbow nothing was required of man but assent. Benefits were promised unconditionally to mankind for ever and ever. But when dealing with Abraham and his seed, the blessings promised by God were all conditional on the faith and obedience of the nation. The promises of Genesis xii. 2, 3 could only be fulfilled on Abraham's obedience to the command, 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.'[2]

If Abraham had not obeyed, the blessings would have been withheld. But Abraham accepted the conditions, in faith, as did also Isaac and Jacob. So it was that a

[1] Acts vii. 25 ; Exod. iii. 13.

[2] Gen. xii. 1.

covenant, in the strict sense of a mutual agreement, was entered into between God and man. This event heralded the advent of a new dispensation. In patriarchal times men were outside the *covenant* mercies of God, and the mercies which were shown them were entirely due to the love of God, wherewith He so loves the world. And this is precisely the relationship between God and the heathen world at the present hour: as long as it remains heathen its only heritage is that mentioned in Genesis ix. 1-18. This is as follows:

'And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish My covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I

make between Me and you and every living creature that is with you, for perpetual generations: I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between Me and all flesh that is upon the earth.'

When the prophet Moses became leader of the Israelites, God imposed upon *them* further conditions, and a far more elaborate covenant than either the above or Abraham's; that was the Law. *Obedience* was now commanded, and when it was not found, promised blessings were withheld. The Chosen Nation freely accepted the new conditions, and thus was drawn more deeply into covenant with God.

Through Moses more blessings were given and promised than through Abraham, but also, more Divine service was required of the people.

Another marked privilege conferred at this time upon the nation was the gift of the written Word of God. Such a thing was never before heard of by mankind. That God should first speak to men, and then deliver them His Word, written down, was an honour greater than any had received heretofore.

So highly, indeed, was this nation exalted above all other nations, that God provided for them both a rank and title all their own.

To the Israelites were committed the oracles of God, to

them the Word of God came, therefore God advanced them to the title and Order of *Gods*.

We have seen (Chapter I., pp. 21, 22) that there exists a Heavenly Order called *The Sons of God*, and that some of its members forfeited their high position and privileges (though as yet they are not degraded from the title), and that into their place are admitted the members of the Church of God, with a like lofty rank and title.[1] So that the sight is presented to us of God filling with believing saints, the gap left in the host of spirits by the fall of Satan and his myrmidons.

But now we learn of a second Order of spiritual beings called *Gods*.[2] We have seen that admission to the superior Order is given by means of the (first) Resurrection, and we shall see that admission to the lower Order (the Gods) is only to be had by members of the Chosen Nation, because that *to them the Word of God came*.

A statement by our Lord Jesus Christ is our authority for this conclusion. It will be found in St. John's Gospel (x. 34, 35) as follows: 'Jesus answered them, Is it not written in your law, I said, Ye are GODS? If He called them GODS, *unto whom the word of God came*, and the Scripture cannot be broken; say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God.'

That an Order of Gods *does* exist, and yet that belief in the fact need not interfere with man's allegiance and loyalty to the ALMIGHTY GOD, is clearly stated by St. Paul as follows: 'For though there be that are called gods, whether in heaven or in earth, (*as there be gods many, and lords many*,) but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him.'[3]

[1] St. Luke xx. 36.
[2] *Cf.* what has been said of the Nephilim in Chapter I. (pp. 25-28).
[3] 1 Cor. viii. 5, 6.

Further, mankind *knew* of the existence of this order of beings from the first. Satan spoke of them to Eve, but whether as a Satanic revelation, or as a fact already known to her, is not stated. He said: 'For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as GODS, knowing good and evil.'[1]

I am much inclined to think that Adam and Eve knew a great deal about the Heavenly hierarchy, but whether the information was gained from a holy angel, as Milton thinks,[2] or directly from God Himself, cannot be determined.

Other passages of Scripture telling of the existence of this order of beings are numerous; some of them are as follows:

'God standeth in the congregation of God, He judgeth among the *gods*;'[3] 'Worship Him, all ye *gods*;'[4] 'Thou shalt not revile the *gods*:'[5] 'For the Lord your God is God of *gods*.'[6]

Now, that there are in this order good gods and evil gods, is just as intelligible as that there are in the superior order good and bad sons of God.

We read much about the *false gods* which have a real existence, and with whom the Israelites were specially warned to have nothing to do, and we hear of King Saul in his disobedience, coming into contact with them to his own utter ruin.[7]

These beings—the false gods—were from the first worshipped by the heathen, and the Book of Deuteronomy is full of commands to the Chosen Nation to

[1] Gen. iii. 5. [2] See 'Paradise Lost' (Bks. V.-VIII.).

[3] Ps. lxxxii. 1 (see Revised Version). The Hebrew of this verse is instructive: אֱלֹהִים נִצָּב בַּעֲדַת־אֵל בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט׃

[4] Ps. xcvii. 7. [5] Exod. xxii. 28.

[6] Deut. x. 17; also see Josh. xxii. 22; 1 Sam. xxviii. 13; Ps. lxxxvi. 8; xcv. 3; xcvi. 4; Zeph. ii. 11.

[7] 1 Sam. xxviii. 13.

refrain from following their bad example.[1] We find in the Pentateuch, also, repeated warnings that the greatest temptation presented to the Israelites would be this very one, namely, the transference of their worship from the Almighty God to the false gods, while, yielding to it is condemned as the most outrageous sin they could possibly commit. The prophets Jeremiah and Ezekiel[2] describe this particular sin as whoredom and harlotry against God, and they leave on record that in their days, the whole nation was sunk in its worst forms.

This was the typical sin of the Mosaic dispensation. Not only the heathen, but the Chosen Nation itself, worshipped the false gods. For the latter, of course, the sin was more heinous. That a people, *themselves gods*, in the Heavenly hierarchy, should be seduced from their allegiance to God, and give adoration to those fallen and wicked gods whose place and office they were chosen to fill, was indeed a mournful thing. They had been raised from nothing,[3] and admitted into the second illustrious rank of the Heavenly Powers *by God sending His Word to them*, and now, behold their tremendous crime!

Thus, as in the first dispensation, so it was in the second, one sin stood out branded beyond others as most abominable in God's sight, for the abolition of which—at least, among the Israelites—a special visitation of God's wrath became absolutely necessary. This fell on the Chosen Nation only, and was none other than the Babylonish captivity. The culpability of the Israelites was much greater than that of the Gentiles. The latter had never bound themselves by the Holy Covenant, so that the flagrancy of their idolatry was not so marked. Israel, on the other hand, had openly professed its willingness to be God's witness upon earth, and also its desire that all the nations should be subject to Jehovah, and yet

[1] See Deut. xii. 30 and xiii. 6-11.
[2] See throughout their writings.
[3] See Ezek. xvi.

it gradually fell under the influence of the very heathen it was set to reclaim, and at last fell away from God altogether into total apostasy.

This did not happen without many warnings and many threatenings being sent to it.[1] So remarkable and terrible a prophecy is contained in Deuteronomy xxviii., that it is astonishing the nation should have heedlessly passed it by.

When the captivity did, at length, take place, the Holy Land became desolate, and remained so for seventy years.[2] Then it was seen that God's second plan of dealing with mankind, in order to their restoration to His allegiance, had ended, like the first, in failure—*i.e.*, failure on the part of man to co-operate with God.

Even the Chosen Nation had rebelled; it trampled upon the Law, it overthrew the Covenant, and gave plentiful demonstrations that human nature in its fallen state is wholly alienated from God, and is desperately wicked, and ready to lust after every kind of iniquity, whether it be spiritual or carnal.[3]

But although the Chosen Nation thus rebelled and forfeited its blessings, yet God did not cast it off.[4] He had begun a good work, and would perform it until the day of Jesus Christ. So, instead of leaving all the rebels to consume away in the enemy's country, He restored some of them—the Jews—to their own land at the expiration of seventy years. The Jews were *then* effectually cured of idolatry, and they remained in the Holy Land till the end of the Mosaic dispensation.

Four or five centuries were granted the Jews after their return, in which God once more gave them opportunities of serving Him and of adhering to the broken Covenant. But the result was unsatisfactory, just as was the result of the three centuries and a half granted to

[1] *Vide* 2 Chron. xxxvi. 14-22.
[2] 2 Chron. xxxvi. 21.
[3] 2 Chron. xxxvi. 14-16.
[4] Rom. xi. 1-3.

the world for a new trial, between the Flood and the beginning of the second dispensation.

It is now time for us to notice God's clear promises of a Messiah who should be sent to the Chosen Nation. It was declared that a Holy Being would come—Human, and of Abraham's seed—round whom the human race might hereafter rally, and under whose gracious rule the restitution of all things would take place. At the beginning of the Patriarchal dispensation a mysterious promise had gone forth as follows: 'And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'[1]

There was but little to be gathered from this; uncertainty as to time and place marked it; but, with the commencement of a new dispensation, the first promise was renewed in a more definite form.

The blessed Seed was to come of the line of Abraham, and to Him names were given indicative of His glory, power, and work. As the years rolled on these names were multiplied. We hear of the Promised One as Star,[2] Angel of Jehovah,[3] a Great Light,[4] a Light of the Gentiles,[5] Sun of Righteousness,[6]—all these names testify to His glory.

Again, He is called the Strength of the Children of Israel,[7] the (Strong) Rock,[8] the Holy One of Israel,[9] the Highest,[10] the King of Glory,[11] the Messiah the Prince,[12] the Shiloh[13]—these testify to His power.

Again, He is the Judge,[14] the Refiner,[15] the Purifier,[16] the Redeemer,[17] the Leader,[18] the Commander,[18] the Ruler,[19]—these foreshadow His work.

Further, the time of His coming was prophesied, as well as the manner of it, viz., as a Child, in humility, also the place of His birth, Bethlehem. But though so much was revealed, a certain mystery surrounded all. The cause was,

[1] Gen. iii. 15. [2] Num. xxiv. 17. [3] Gen. xxii. 15. [4] Isa. ix. 2.
[5] Isa. xlii. 6. [6] Mal. iv. 2. [7] Joel iii. 16. [8] Ps. xxxi. 2.
[9] Isa. xlix. 7. [10] Ps. lxxxvii. 5. [11] Ps. xxiv. 7-10. [12] Dan. ix. 25.
[13] Gen. xlix. 10. [14] Gen. xviii. 25; Mic. v. 1. [15] Mal. iii. 2, 3.
[16] Mal. iii. 3. [17] Isa. lix. 20. [18] Isa. lv. 4. [19] Mic. v. 2.

the mingling of the prophetical accounts of the *two* Advents of the Messiah.

Only Jews like Simeon and Anna,[1] whose hearts were set upon the promises of the Old Testament, were able to comprehend the truth of a first Advent in lowliness and poverty, and that Messiah was to be for the humbling as well as for the exalting of their nation.

They, by Divine grace, recognised the failure of the Chosen Nation to carry out God's will in the earth, and received the doctrine that the Son of God must come from Heaven to fulfil the broken covenant before the nation could be glorified.

When God-fearing Jews were ready to admit these things, their expectations and hopes were fixed upon the coming of the Prince, and they then more easily read the signs of the times.

God had foreseen how His people would fail to do His will, and He knew that failure meant condemnation. But His tender love for them had already planned a way of escape. This was through sacrifice, or the yielding up of an innocent life as an atonement for the guilty. Thus it came to pass that the principal feature in the worship of the Children of Israel was the observance of an ordained service of sacrifices.

This merciful provision enabled the guilty nation to remain in communion with God.

The doctrine of atonement made for the guilty by the sacrifice of the life of the innocent, is fully stated in the Epistle to the Hebrews. In effect it is this: Guilty man is by the law of God[2] under sentence of death, both in this world and in that which is to come (*i.e.*, the first death and the second). This he will inevitably suffer if nothing interposes. Man is quite helpless to bring about an interference, but not so God. God is able and inclined to interfere, and as a matter of fact

[1] St. Luke ii.

[2] Ezek. xviii. 4.

has interfered for one reason, namely, this—that He loves guilty man. God's interference takes the form of laying down a condition, which if fulfilled will *lift all the guilt from man*, and abolish it, thus leaving man weak and sinful indeed as before, but INNOCENT BEFORE GOD.

The condition is that some innocent being should VOLUNTARILY step forth, and agree to have the guilt of man reckoned as his own, and remain willing to undergo the death penalty, which he must then suffer.

Could any being be found with love enough, and compassion enough to *save* man?

God told the Israelites that He would provide such an One.

Would they believe God? Here was the trial of their faith.

The promised One did not come forth immediately, therefore God showed His people how they might keep their faith in Him alive, till He did come. They were to carry out carefully the plan of sacrifices which He had ordained for them.

Animals, such as bulls and goats and lambs, and birds, innocent because of their lack of knowledge of good or evil, the people could lead to the altar. These would come thither *voluntarily*, and allow their innocent lives to be taken in sacrifice, and the blood which symbolized the life, was to be presented before God; when this was done, God would reckon the sin of man as belonging to the animals, and would not count it any more to His people, but would blot it out, while they were made to stand innocent in His sight. But while the people sacrificed, they were to look by faith to the promised One, of whom the sacrifices were but types and shadows. 'For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, SANCTIFIETH to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself

without spot to God, purge your conscience from dead works to serve the living God?'[1]

God's love extended not only to the Chosen Nation, but to the whole world. His eternal purposes of mercy are towards all men. Therefore it was revealed that Messiah, the Saviour, would give His life to atone for the sins of the entire human race.[2]

The Chosen Nation was told that on account of its grievous sins, its promised glory *could* only come through the sufferings and death of Messiah. This revelation it rejected, rashly determining to grasp at the glory only, and refuse the humiliation.

So when the King came to the daughter of Zion, 'just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass,'[3] His nation rejected Him, and preferred its own proud will to God's pleasure.

This stiff-necked and hard-hearted people would not repent; they could not brook being humbled before the Gentiles by acknowledging a meek and lowly Man of Sorrows as their Prince. Seeking to be exalted at one bound, they shut their eyes to the teaching of their own wise king, that 'before honour is humility.'[4]

They were in no sense fit for glory at the first Advent of the Christ. It is the humble and meek whom God exalts, but He putteth down the mighty from their seats.[5]

[1] Heb. ix. 13, 14. I do not think that those who object to the Jewish religion as a bloody one need be seriously answered. Blood is the symbol of life. If the Israelite wanted to be saved, the animal's life had to be offered. The Israelite who did not offer had to die himself. Is it not better that any number of animals should perish than one man? [See Matt. x. 31 and xii. 12.] We slay millions of animals for food, by God's permission (Gen. ix. 3). The Israelites slew millions for sacrifice *as well*, by God's direct command.

[Compare God's plan for keeping alive the faith of the Israelites by the sacrifice of the *flesh* and *blood* of animals, with His plan for sustaining the Christian's faith by the sacrifice of *bread* and *wine* in the Lord's Supper.]

[2] This being now accomplished, men are required to believe it in order to obtain salvation.

[3] Zech. ix. 9. [4] Prov. xviii. 12. [5] St. Luke i. 52.

Thus the Messiah, who is the Lord Jesus Christ, came unto His own, and His own received Him not.[1]

But yet there was found a faithful remnant; for it is written that 'as many as received Him, *to them* gave He power to become the SONS OF GOD, even to them that believe on His Name.' Then the Mosaic dispensation closed. The rejection of Messiah left no room for further trials in God's second method of dealing with mankind. The plan had failed, like the first, on account of man's hideous sin. The world was not reclaimed by the Chosen Nation—far otherwise; for that nation heaped upon itself shame, and sank to a level even lower than that of the Gentiles.[2]

It forfeited all further consideration at the hands of the Almighty. Thenceforth its peculiar privileges ceased, and its name became a by-word in the earth.

God had devised another plan for reclaiming the world during its two remaining days, and so the third dispensation commenced.

NOTE.—It may be asked, What would have happened if the Jews, *as a nation*, had received Christ as the true Messiah at His first Advent?

The answer would be, probably this: The Jews by acknowledging Christ as their King would have brought upon themselves and Him the jealous anger of the Romans. These, *of their own accord*, would then have seized the Lord Jesus Christ and crucified Him. But the Jews would have been free from guilt in the matter, and God's extreme curse would have lighted upon the Gentiles only. Jesus Christ came to die. Received or rejected, the Sacrifice must be offered.

But very different would have been the course of events after His resurrection. The whole Jewish nation would have received Him back from the dead as their great God and Saviour, and the Redeemer of the world. All Jews would then have united as one in the work of preaching the Gospel to the Gentiles.

Instead of only twelve Apostles, and a few other disciples going abroad among men, there would have been millions of Christian preachers, teachers, and witnesses; and the conversion of the heathen, or, at least, the evangelization of the world, would have been accomplished long ago. The elect number would have been gathered into the Church, and the necessity for this long and weary waiting-time of 2,000 years, since the first Advent, would not have existed.

[1] St. John i. 11, 12. [2] 1 Thess. ii. 15, 16.

CHAPTER III.

THE GOSPEL DISPENSATION

(CHRISTIAN).

OUR Lord Jesus Christ, Messiah and Prince, was rejected by the Chosen Nation from His birth.

Revelations concerning Him given to the Blessed Virgin Mary, to S. Joseph, to Zechariah and Elizabeth, to Simeon and Anna, to the Shepherds and to the Wise Men from the East, all remained unheeded by the Jews.

Indeed, indifference to the Child Jesus was not their only sin. King Herod became actively hostile and sought His life.

Neither did the brethren and kinsmen of our Lord give Him honour; so for thirty years He lived unsought and unknown in the midst of His own people—the Glory of Israel, and yet by Israel despised.

Then the time came for Him to declare His mission. He did so, and there lighted on Him the scorn and contempt of the priests and rulers of the nation.

But there was found a remnant of faithful and guileless Jews who gathered round Him, and whom He received into terms of the most intimate communion with Himself.

He confided to them revelations of the will of God, and gradually unfolded before their wondering minds the mysteries of His Kingdom. Poor and lowly though they were, yet in His hands these faithful disciples became

the foundation upon which He raised the Gospel dispensation.[1] Thus God's third method of dealing with mankind began.

The Divine records of this period were finished within a hundred years of its commencement, and in them—namely, the books of the New Testament—we can read the whole of God's gracious designs for the reclamation of the human race.

God's plan, as it works in the present dispensation, consists of an attempt to set up the Kingdom of God within the heart of every human being.[2]

This attempt is only successful in the case of *believers* in the Lord Jesus Christ. Of Him, men must believe that He is the only-begotten Son of God, whose life was *voluntarily* given up, on the cross, with this one only purpose, namely, to suffer the death penalty instead of mankind, whose guilt He took upon Himself, that thereby the world might be saved.

We must believe that on the cross He *tasted death, instead of* every man.[3] He tasted it upon the cross, in

[1] Eph. ii. 19-22. [2] St. Luke xvii. 21.

[3] See Heb. ii. 9 (*ὑπὲρ παντὸς γεύσηται θανάτου*)—that is, both the first death *and the second also.* We learn from Christ's experience (Matt. xxvii. 46) what the second death is. It consists in this—GOD FORSAKING THE INDIVIDUAL. God's *abandonment* of any being is for that being the second death. When God deserts or forsakes a person *for ever*, then that person suffers the second death for ever. Saul, the King of Israel, is an instance of *a man* forsaken by God, and his anguish was terrible (see 1 Sam. xviii. 12; xxviii. 5, 6, 15-25). Saul seems to have begun to suffer the second death in this world. The second death is the just due of every human being. To save us from this, rightly called in Scripture 'everlasting fire' (*τὸ πῦρ τὸ αἰώνιον*). (Matt. xviii. 8; xxv. 41), 'everlasting punishment' (*κόλασιν αἰώνιον*) (Matt. xxv. 46), 'everlasting destruction (*ὄλεθρον αἰώνιον*) from the presence of the Lord' (2 Thess. i. 9), 'torment. . . for ever and ever' —*βασανισμοῦ εἰς αἰῶνας αἰώνων*—(Rev. xiv. 9-12), etc.—to save us from this Christ TASTED it. He was tasting it on the cross when He cried out, 'My God, my God, why hast Thou forsaken Me?' He tasted it, *for a short time* only, perhaps for the whole of the three hours' darkness at the Crucifixion. Afterwards God was again present with His Son. But how was this? If the God who says He cannot change (Mal. iii. 6) deliberately forsakes a human being, and afterwards is found to be present with that human being again, how can

His complete human nature, that is—while body, soul and spirit were still unparted. This was necessary in order that all who believe in Him might be redeemed in body, soul, and spirit (*i.e.*, in their complete human nature) from the second death.[1]

He sustain His character for unchangeableness? For if He make *one* exception, even in the case of the Human Being who is His only-begotten Son, then He is not UN-changeable. We will set ourselves now to answer this lawful objection. The answer is very simple, though a great deal may be said about it. It is this: *God did not make an exception* in the case of His only begotten Son. God forsook Him, and, being unchangeable, God *did not* come back again to Him, for then undoubtedly He would have changed. But the Human Being Christ CAME BACK TO GOD.

Here we reach the point round which the whole plan of salvation centres. Here we can see how the Atonement was accomplished. Christ, having been forsaken by God, was able, *of His own right*, to re-enter God's presence. *Though* He had been forsaken, yet He could (and did) claim to be received back from the second death. Why? Because CHRIST IS GOD (Rom. ix. 5; St. John i. 1; Phil. ii. 6; Heb. i. 8; 1 Tim. vi. 13-17, etc.). Christ, being God, is the Source of Life, as God the Father is. 'For as the Father hath life in Himself, so hath He given to the Son to have life in Himself' (see St. John v. 26). Thus by His own inherent *life*, which He possessed independently of the Father (the Father having so ordained it), Christ, as God, *lived himself back again*, so to speak, as both God and Man from the second death, into the Father's presence. Into the presence of God He came, the God-Man, demanding readmission as a conqueror in His own right, and as the Fellow of Jehovah (see Zech. xiii. 7). He was readmitted. This was the Father's will. 'Therefore doth My Father love Me, because I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I HAVE POWER to lay it down, and I HAVE POWER to take it again. This commandment have I received of My Father' (St. John x. 17, 18; Acts ii. 24). Christ was in God's presence again *before His breath went from His body on the cross*' (St. John xix. 30; St. Luke xxiii. 46).

It may be easily understood now, that there is no salvation *into the Church* for any human being who *rejects* Christ as the only begotten Son of God and Saviour of the world. Who but Christ can enter God's presence in his own right? No one. Therefore the only hope for salvation into the Order of the Sons of God is *to be found in Him* (Phil. iii. 8, 9; St. John 15).

[1] It is evident that Christ could not suffer the second death after His resurrection to glory, nor can His believing disciples. It is also evident that unless He had suffered it *in the body*, He would not have redeemed our bodies from the grave; therefore He did not suffer it *after* His soul and spirit had parted from His body; therefore *He must have* suffered it upon the cross, while spirit, soul, and body were still

These things we must believe, and all else that is revealed to us in the Bible.

It is ordained that in this third dispensation, all believers, being members of the Kingdom of Heaven, are to be in communion both with God and with each other, this communion to be brought about by the presence in each of God the Holy Ghost.

This company of believers, distinct from the world, though continually receiving recruits from it, is known by several names, of which the following are the most usual:

1. 'The Church,' or the 'Church of God,' and the 'Church of Christ'—St. Matt. xvi. 18.
2. 'The Body of Christ'—1 Cor. xii. 27.
3. 'The Bride of Christ' } Rev. xxi. 9.
4. 'The Lamb's Wife' }
5. 'The Sons of God'—1 John iii. 1, 2.
6. 'Christians'—Acts xi. 26.
7. 'Saints'—Rom. i. 7.

The Gospel dispensation is now running its course, and the privileges granted to mankind while it lasts, are far greater than any enjoyed in former periods.

One nation, settled in one country, is no longer the only receptacle of the truth of God. We have now the Church, with a world-wide membership. In some parts of the earth its members are numerous, while in others they are few and far between; but yet there is no nation under Heaven upon which some ray of Gospel light has not shined. And more than this, the Word of God, which came originally to the Children of Israel, is now supplemented by the New Testament, which all are

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united. Those who suffer the second death after the sentence at the Last Judgment, will then be complete in respect of having spirit, soul, and body *all united;* but theirs will be the resurrection of damnation (St. John v. 29).

urged to read, that they may obtain for themselves the blessed privileges of this day of grace.

The great obstacle in the way of the spread of the Kingdom of God among men in this dispensation is, undoubtedly, the sinful alienation of the human heart from God, which indeed has been a feature of the race ever since Adam's fall. So strongly and constantly does this unworthy attitude of human beings militate against the powerful, though invisible, action of God the Holy Ghost, who is ever working for the setting up of the Kingdom in men's hearts, that even, individual members of Christ's Body, and, at times, the whole Church itself, have become, as it were, paralyzed in the cause of God, and have passed through longer or shorter periods of spiritual torpor, when all Heavenly life has apparently departed, while the multitude of the believers has slumbered and slept. Moreover, the communion which should exist between the members is, frequently, only the shadow of what it might and ought to be. And there has grown up round the Church, and scarcely or not at all to be distinguished from it by men, a body of people who profess and lay claim to its membership, but who neither sympathize with, nor understand the spiritual warfare, which the saints continually wage against sin and Satan.

These people, professing to be what they are not, are called by the Head of the Church 'foolish virgins,'[1] and 'tares in the wheat-field,'[2] and are described in very terrible language by the Apostle St. Jude.[3]

They weaken the hands of the true members of the Church, by introducing unworthy and worldly practices where they should not appear. And so it comes to pass that from manifold causes, the work which God gave the

[1] St. Matt. xxv. 1-14. [2] St. Matt. xiii. 24-31.
[3] See Ep. Jude, especially vv. 4, 10, 12, 13, 16.

Church to do is but half performed, and failure again mars the benevolent plans of the Almighty. But the failure is ALWAYS because of man's inability to co-operate with the Divine will.

We must not overlook one especial hindrance to the Church's work, which did not appear to anything like the same extent in former dispensations. That is, the active and angry hostility of human beings in general, to the aggressive work of preaching the Gospel and teaching the doctrines of the Word of God. On account of this hostility the Church is subject to the constant attacks of unbelievers—and many, professing (hypocritically) to be within the Body, are not seldom found to be wolves in sheeps' clothing.

Thus the saints of God have had a weary march through the centuries that are past, and yet in every age they are content to wait till the end, knowing that as Jesus their Lord was, so are they in this world.

We have now to inquire whether any one sin predominates in the earth, during the Gospel dispensation, answering to those so rife in patriarchal and Mosaic times.

In the first age mankind indulged in forbidden intercourse with the invisible world, in the second, idolatry was the evil, and in the present age it is not difficult to detect the broad arrow of the devil, laid upon unregenerate human nature.

The sin of this age is unbelief in the Person and work of the Lord Jesus Christ. Whether this sin takes the form of indifference to the Atonement, or of active enmity towards Christ and His people, it is one and the same.[1]

With regard now to the duration of the Gospel dispensation, we conclude that, like its predecessors, it will last for 2,000 years.[2]

[1] Christ prophesied how it would be (St. Luke xviii. 8).
[2] See the Introduction.

Let us bear in mind the emphatic statement in 2 Peter iii. 8: 'But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.'

Following this declaration to its literal and legitimate issue, I conclude that *with reference to time*, and to the limited period of this world's existence, a day with God is a thousand years long. A day with man (twenty-four hours) is but a type of a day with God (a thousand years). Yet it is a useful type; for by it we reckon that as *seven* of man's days form the complete period of a week, the seventh being the day of rest, after which a new period begins, so do *seven* of God's days form a complete period, or, if we like, a gigantic week, and the seventh is a day of rest, or Sabbath.[1] This is fully borne out by the statement in Hebrews iv. 9: 'There remaineth therefore a Sabbath rest (σαββατισμός) for the people of God.' Put this side by side with Rev. xx. 1-7, and we find (as we expected) that the 'Sabbath rest' will last for a thousand years.

To this period, generally called the Millennium, we must apply that phrase so often occurring in the Bible, namely, 'THE DAY OF THE LORD.'[2] I am convinced that the phrase 'the Lord's Day' in Rev. i. 10 is identical in meaning with the preceding, and that the apostle St. John's words *do not* refer to what we call Sunday, or the first day of the week, and erroneously the Lord's Day.

The Apostle is here referring to that one thousand years day of the σαββατισμός. This interpretation gives the key to the Book of Revelation, and makes the whole of that book perfectly intelligible and clear. I hope that what follows will justify this interpretation.

[1] This is taught in the first chapter of Genesis.

[2] See throughout the Old Testament, and frequently in the New—*e.g.*, 1 Thess. v. 2 (ἡ ἡμέρα Κυρίου).

The Greek of Rev. i. 10 is: *ἐγενόμην ἐν πνεύματι ἐν τῇ Κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος.* If this be translated literally, giving full play to the radical sense of the words, we shall get, 'I came into a new state of being' (namely, 'I was') '*in spirit*, in the day *of the Lord*,[1] and I heard behind me a great voice, as of a trumpet.'

I maintain that *ἡ ἡμέρα Κυρίου*[2] and *ἡ Κυριακὴ ἡμέρα* mean, and refer to, the same thing—in fact, that they are interchangeable terms in the New Testament. The day of the Lord (*Κυρίου*) is the day belonging to (or, in an especial manner *owned by*) the Lord. And the Lord's (*Κυριακή*) Day is the same.[3] Both refer to the period which begins at the close of the present dispensation.

With regard to *ἐν πνεύματι* ('in spirit'), it refers to a *state*, not to a person, and should not be printed with a capital (*there is no article*). Therefore, I interpret the verse thus: St. John was rapt in spirit, and in this condition found himself in the Day of the Lord,[4] which was 2,000 years in advance of his own time, and all he saw, and heard, and wrote down, took place within that Day, except what is referred to in Rev. i. 19 as being *past* or *present*.

St. John saw passing before him in rotation, as God sees them, the tremendous events of the Day of the Lord because he was *in spirit in that day*. So it was with Daniel, when he saw his visions; so it was with Ezekiel,

[1] *Of the Lord*, or *Lord's*, or *belonging to the Lord*, is at best an imperfect way of expressing the full sense of *Κυριακῇ*, which is an adjective qualifying *ἡμέρᾳ* (day).

[2] 1 Thess. v. 2.

[3] *Cf.* 1 Cor. xi. 20 *Κυριακὸν δεῖπνον*. No one will hold that in this, the only other place where *Κυριακός* occurs, it may not be translated 'the Supper *of the Lord*' as well as '*the Lord's* Supper.'

[4] Also called 'the Last Day' (St. John vi. 39, etc.). It is very helpful always to remember its length of 1,000 years.

so with St. Paul, when he was caught up into the third heaven,[1] and did not know whether he was in the body or out of it.

This simple interpretation[2] of Revelation i. 10 (and iv. 1, where the phrase *ἐγενόμην ἐν πνεύματι* occurs again) gives us the key to the Book. From chapter iv. 1 onwards it is a continuous prophecy, AS YET UNFULFILLED.

It is worse than useless for anyone to seek to determine a date for the close of this dispensation. One would think that such language as that in St. Matt. xxiv. 36, St. Mark xiii. 32, Acts i. 7, Rev. iii. 3 and xvi. 15, which is from our Lord's own mouth, and in 1 Thess. v. 2 and 2 Pet. iii. 10, from the lips of His Apostles, would prevent any Bible student from trespassing on the forbidden ground, however attractive it may seem.

Let it suffice to say that the Bible times this Gospel Dispensation to last for 2,000 years, and at the present hour we must be very near its close, but whether it will end within 100 years, or fifty years, or ten years, or one year, we dare not presume to say. It only behoves us to have our loins girded and our lamps burning, and to be like men who watch for their Lord, so that when He cometh and knocketh we may open to Him immediately.

We have now briefly considered three out of the four dispensations by means of which God is dealing with the human race. The fourth is still future, but before we speak of it some other matters must be discussed. These have reference to the final state of the elect who have lived in the three earlier dispensations. What are their relations to each other? what to God?

During the fourth dispensation the earth will be

[1] 2 Cor. xii. See also Books of Daniel and Ezekiel.
[2] *Simple*, because *literal*.

governed by Christ and His Bride, who will hold a visible and most glorious court at Jerusalem. In this kingdom there will be orders and ranks of subjects. These we will now speak of, beginning with the highest of all, namely, the Church.

CHAPTER IV.

THE CHURCH

(SONS OF GOD).

THE Lord Jesus Christ is the Head and Sovereign of the whole created universe; King of kings and Lord of lords are His high titles.[1] He is the Highest, because He is the brightness of the Father's glory, and the express Image of His Person.[2] All fulness dwells in Him, and His pre-eminence is unquestioned, for He is seated with God the Father on His throne.[3] His glorious position is inconceivable to men. Between Him and the angels there is no comparison, and their nature is quite different from His.[4] He is Divine, and equal to the Father as touching His Godhead.

This glorious Being has chosen a Bride to share in everything He is, and in everything He has, and this Bride is the Church.

The Church is sharer in everything Christ is; therefore, since He is Divine, the Church is partaker of His Divine nature.[5] He became human, and glorified human nature in order that the Church, which is human, might also be glorified.

Christ is King, and reigns over all, therefore the Church is a body of reigning kings.[6] Christ is a Priest

[1] St. Matt. xxviii. 18; Rev. xix. 16.
[2] Heb. i. 3.
[3] Col. i. 15-20; Rev. iii. 21.
[4] Heb. ii. 16.
[5] 2 Pet. i. 4; 2 Cor. iii. 18.
[6] Rev. i. 6.

for ever,[1] therefore the Church is a body of priests.[2] But the Church is also sharer in everything Christ has. All things belong to Him, therefore all things belong to the Church.[3] Christ has the highest rank in Heaven, and the most exalted titles,[4] and the Church shares both with Him.

With regard to Heavenly titles, that of 'Son of God' is the highest, for it belongs to Christ, who is, however, specially distinguished from others who hold it, as the *only-begotten* Son of God.[5] The Church shares in this title, for it is composed of 'sons of God.'[6]

Though the members of the Church are human, and by nature lower than the angels,[7] yet by being united with Christ, who is human also, they are exalted above the angels.

The position of the members of the Church on earth is anomalous. Lower than angels by nature, they are yet higher than angels by their union with Christ, and they await only the Resurrection in order to be made equal to the angels by nature,[8] and to be clothed with a Divine glory which will make them superior in rank to all other created beings, whether angels or not.

Angels are sons of God[9] because they have sprung directly from God without any intermediate instrumentality, such as holds in the case of men.[10] Angels are, therefore, *born of God*. In like manner do men become sons of God when *they* are born of God.[11] This takes

[1] Heb. v. 5, 6. [2] Rev. i. 6. [3] 1 Cor. iii. 21, 22; 2 Cor. iv. 15.
[4] Rev. ii. 26, 27, 28; iii. 12, 21; xxii. 16.
[5] St. John i. 14, 18; iii. 16, 18; 1 John iv. 9.
[6] 1 John iii. 1, 2; St. John i. 12, 13; Rom. viii. 14, 19; Phil. ii. 15.
[7] Heb. ii. 7. [8] St. Luke xx. 35, 36.
[9] Job. i. 6; ii. 1; xxxviii. 7; St. Luke xx. 36 (see Greek). With regard to Heb. i. 5 there need be no difficulty, for there God is said to have refused every angel the special and distinctive title of Christ, namely, *begotten*, or *only-begotten* Son.
[10] See Chapter I.
[11] St. John iii. 3-8; i. 12, 13; 1 John iii. 9; iv. 7; v. 1, 4, 18.

place through the operation of the Holy Ghost, the full result of which will be made manifest at the resurrection to eternal life.

Christ possesses the Kingdom of the Heavens, both now and for ever.[1] It, therefore, belongs to the Church, which is His Partner for ever.[2] Thus the members of the Church are 'heirs of God and joint-heirs with Christ.'[3]

What has been said above proves conclusively that the Church takes the highest rank in the hierarchy of Heaven. But what is the Church? It is the complete Body of Christ, composed of all those human beings who shall have believed in Him between His First Advent and *that time* when He will descend from Heaven with a shout, with the voice of the Archangel and the trump of God, to receive them in the air at their resurrection and glorification.[4]

Thus it will be seen that no one could obtain admission to the Church[5] before the First Advent, and that no one can be admitted to it *after* it shall have been called away from the earth, as described in 1 Thess. iv. 16, 17.

So it comes to pass that the Nation of Israel, chosen to be the people of God in the second dispensation, takes a rank inferior to the Church. Our Lord refers to this fact when speaking of John the Baptist.[6] He says, 'Among them that are born of women, there hath not risen a greater than John the Baptist.' Yet He adds, 'Notwithstanding, *he that is least in the Kingdom of Heaven is greater than he*.'

The whole passage informs us that the time of John

[1] Dan. ii. 44; vii. 13, 14; St. John xviii. 36.
[2] St. Matt. v. 3, 10; St. Luke vi. 20; xii. 32. [3] Rom. viii. 17.
[4] 1 Thess. iv. 16, 17 (see p. 12).
[5] In Acts vii. 38 mention is made of 'the Church in the wilderness,' but this cannot possibly mean the *Church* which is the Bride of Christ, whose *foundation was only laid at the first Advent.* See St. Matt. xvi. 18, Eph. ii. 20; where 'prophets' are evidently New Testament prophets, as we learn a little further on, Eph. iii. 5 and iv. 11. See also Rev. xxi. 14.
[6] See St. Matt. xi. 10-14.

the Baptist was a crisis in regard to the concerns of the Kingdom of Heaven. If the term Kingdom of Heaven may be used as a synonym for the Church, as it here seems to be, the words of our Lord present no difficulty. They simply tell us, what we have already discovered, that all the God-pleasing Israelites, from Abraham to John (inclusive), are in an order distinct from, and inferior to, the Church of Christ, both in rank and in power.

John, with great grace, seems to have recognised his lower position, as well as that of his predecessors. These are his plaintive words: 'He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly and speaketh of the earth: He that cometh from Heaven is above all.'[1]

Nor were the Old Testament worthies totally ignorant that theirs was an inferior rank in God's eternal kingdom. This is evident from passages in the Epistle to the Hebrews.[2] They dimly foresaw that, as the Apostle expresses it, 'without us,' or, rather, 'apart from us' (*χωρὶς ἡμῶν*) they should not be made perfect.[3]

We conclude, then, that the first rank of Heavenly beings is called the Order of the Sons of God. This Order originally included *all* the angels; but the fall of some of them left a gap. How is this gap to be filled? The King of the fallen angels was Satan; but his kingship is no more, having been wrested from him by Christ[4] when He rose from the dead.[5]

[1] St. Matt. iii. 30, 31. [2] Heb. xi. 10, 13-16, 39, 40.

[3] The declaration, '*God having provided some better thing for us*' (Heb. xi. 40), confirms all I have said as to the superior rank of the Church.

[4] St. John xii. 31; xvi. 11.

[5] Col. ii. 10-16. Satan has still a semblance of kingly power, but only over those who are (and choose to live) apart from Christ. He is still Prince of the Power of the Air, but he only works (with power) in the children of disobedience (see Eph. ii. 2). By permission of the rightful King (*for purposes of justice known to God*) Satan is still among 'the world-rulers of the darkness of this age,' and is one of 'the spiritual hosts of wickedness in the heavenlies, or heavenly places' (see Eph. vi. 12).

The gap left by Satan's fall is, therefore, filled by the only-begotten Son of God. There are reasons why the Saviour has not yet taken fully to Himself His GREAT power.[1] *One* is, His exquisite feeling towards His Bride, the Church. He will not put forth *all* His power against the usurper, till His dear Bride is in Heaven to see Him do it, and to share the victory with Him. He is so completely bound with the cords of love of HER, that till she be escaped out of Sodom (this present evil world), He cannot attend to anything, He cannot do anything, but *shepherd* HER.[2]

It will be seen from Rev. xii. 12 that if Christ did *now* put forth all His power, and hurl the devil from the Heavenlies to earth, that portion of the Church which is on earth would be exposed to an extraordinary amount of Satanic malice, much more than her Saviour would endure to see her suffering from.

No; the Lord waits till His Bride is safely on His throne beside Him, for She also is intended to fill up a gap. Notice that it is said,[3] that when Satan is cast out, *his angels* are cast out with him. The Church will take *their* place. Who but that body of Holy Sons of God will take the place of the fallen and evil sons? *Satan and his angels are dispossessed by Christ and His Church.* It is *exact justice* that it should be so. Christ met Satan in dire warfare upon earth, and conquered him by His own inherent power and holiness as the Son of God. Satan, once a mighty son of God,[4] has been overcome by a mightier.[5] Two Sons of God contending together, but how different! for One is the only-begotten of the Father, full of grace and truth,[6] and the other is a liar and a murderer.[7]

[1] Rev. xi. 17 and xii. 10 show us at what time our Lord Christ will clothe Himself with the *whole* of His power. At the time spoken of here the Church is in Heaven.

[2] See the Old Testament parallel, Gen. xix. 22. [3] Rev. xii. 9.

[4] Job. i. 6; ii. 1; Ezek. xxviii. 1-19. [5] St. Luke xi. 20-23.

[6] St. John i. 14. [7] St. John viii. 44.

It is even-handed justice, then, that Christ enters upon that which was once Satan's heritage. It is also just that the Church takes the place of Satan's angels. For is not the Church fighting with them now,[1] and overcoming them daily by the same glorious power—the power of Christ—which was exercised against the chief rebel himself? Thus the entire gap left by the fallen angels is filled up.

We have now to trace the history of the election of the Church for this glorious position in the counsels of God, that we may see *how*, as we have seen *why*, such a body was brought into existence.

In doing this we also touch upon the election, or choice of Christ by God, to be the Head of the Church and the coming King. In the Epistle to the Ephesians (i. 3-15) a great revelation is given. The Church is declared to have been chosen in Christ before the foundation of the world; to have been foreordained or predestinated to be sons of God (in Christ), because such is God's will, and 'such the riches of His grace, wherein He hath abounded towards us in all wisdom and prudence.'

Again, in the first Epistle of St. Peter (chap. i.), the fact is stated that Christ was foreordained to His work and position *before* the foundation of the world. And so sure is God's will, so certainly must His counsel come to pass, that Christ is called[2] 'the Lamb slain from the foundation of the world.' In the remote ages of a past eternity God the Father thought of the Church, and gave her to be a Kingdom unto His Son. This the Son has revealed, saying: 'I appoint unto you a kingdom, *as My Father hath appointed unto Me.*'[3]

In those remote ages the kingdom was not, of course, in *actual* existence, but yet in the counsels of God it was even then complete in every one of its details.

Now a kingdom, to be perfect and complete, must have

[1] Eph. vi. 12. [2] Rev. xiii. 8. [3] St. Luke xxii. 29.

three things, viz. a King, a place, and subjects. And the subjects must have distinctions of orders, ranks, and degrees. Does the kingdom of Christ fulfil all these requirements? Yes, most certainly it does, as we shall see.

There is no gainsaying the fact that Christ is the King.[1]

The Place of the Kingdom is *Heaven and Earth*.[2]

The Subjects are glorified human beings.[3]

These subjects are to consist of three several Orders, ranking as first or highest, second, and third or lowest. Each Order has its own proper title. The first is called 'Sons of God,' and is composed exclusively of the Church. This is the *ruling* Order, and its relationship to the King is fully set forth as that of an obedient wife to her husband.[4]

Individual members of this Order will rank among themselves, according as they shall receive of His hands, at their Lord's bema.[5]

The second Order in the kingdom, whose members are of a rank *inferior* to the 'Sons of God,' is called the Order of 'Gods.'[6]

And, the third and *lowest* Order is that of the 'Nations' (Gentiles).[7]

[1] St. Luke xxiii. 2; St. John xii. 15, 16; xviii. 36; Rev. xvii. 14.
[2] Eph. i. 20-23; iv. 10; Heb. vii. 26; viii. 1; Ps. lxxii.
[3] St. Luke xxii. 29, 30; Rev. xxi. 24. [4] See Eph. v. 22-33.
[5] Rom. xiv. 10; 2 Cor. v. 10. 'The Judgment Seat in these passages is the same in idea as the Greek bema (βῆμα), a lofty seat raised on an elevated platform, usually at the end of the basilica or hall of justice, so that the figure of the judge must have been seen towering above the crowd which thronged the long nave of the building' (STANLEY). Rewards may be distributed from a judgment seat as well as sentences of punishment.
[6] See Chapter V.
[7] See Chapter VI. In Rev. xxi. 23, 24, these three Orders are spoken of. 1. 'The City,' or headquarters of the first, is upon the new earth. 2. 'The Kings of the Earth'—*i.e.*, the chosen nation of Israel, or 'Gods.' 3. 'The Nations' of them that are saved.

Great mystery enshrouded this kingdom from the beginning. This is THE MYSTERY OF GOD.

This Mystery it is the privilege of the Sons of God to understand, as the following passages will show.

'He answered and said unto them, Because it is given unto you *to know the mysteries of the Kingdom of Heaven*, but to them it is not given.'[1]

'And He said unto them, Unto you it is given *to know the mystery of the Kingdom of God:* but unto them that are without, all these things are done in parables."[2]

And He said, Unto you it is given to know the *mysteries of the Kingdom of God:* but to others in parables.'[3]

'Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to *the revelation of the mystery, which was kept secret since the world began*, but now is made manifest, and by the Scriptures of the prophets, according to the commandments of the everlasting God, made known to all nations for the obedience of faith.'[4]

If, then, the ministers of Christ are 'stewards of the mysteries of God,'[5] are they not only faithful, when they speak that which they do know, and testify that which they have seen?[6] Are they not right to penetrate into this mystery *as far as* the Scriptures of Truth will go with them?

When God (the Father, the Son, and the Holy Ghost) had agreed upon all matters concerning the kingdom, Divine omniscience foresaw that *opposition* would be launched against the benevolent design, and the plans for forming the kingdom were laid in view of this.

[1] St. Matt. xiii. 11. [2] St. Mark iv. 11. [3] St. Luke viii. 10.
[4] Rom. xvi. 25. 26. Also see Rom. xi. 25; 1 Cor. ii. 6-16; iv. 1; Eph. i. 9; iii. 2-12; v. 32; Col. i. 26, 27; ii. 2; iv. 3, 4; 1 Tim. iii. 9; Rev. x. 7.
[5] 1 Cor. iv. 1. [6] St. John iii. 11.

To the inquiry, Where did opposition come from? it may be answered that it is dimly revealed that, after God had created the universe[1] in the perfection of holiness and beauty,[2] and inhabited by Orders of perfect and holy beings,[3] there was, in a certain part of it, a great rebellion. The rebellious quarter of the universe included this earth and the firmament (or Heaven) immediately around it.

This earth, with its surrounding Heaven, had, in the beginning, been committed to Satan's charge, who ruled as a King or Prince, and who as a holy being, was then attended by ranks and orders of other holy beings. These (who afterwards rebelled with Satan) are spoken of in the Epistle to the Ephesians (vi. 12) as 'principalities and powers,' the world-rulers (*τοὺς κοσμοκράτορας*) of this darkness, spiritual hosts of wickedness in the Heavenlies (*τὰ πνευματικὰ τῆς πονηριάς ἐν τοῖς ἐπουρανίοις*).[4]

In the Epistle of St. Jude, also, it is noticed that Michael the Archangel recognised the kingly rank of Satan, and deferred to him as one who had not yet been degraded. Since the dispute about the body of Moses, however, the Lord Jesus Christ has met, fought, and conquered Satan in his own dominions, and has thus obtained the power of JUSTLY deposing him in public (that is, before the whole universe), at whatever moment He shall choose to do so.

The rebellion of Satan and his heavenly kingdom was, of course, foreseen by God from all eternity, before He had as yet created anything; and His plans for future ages were laid accordingly.[5] And this was, and is, the

[1] Gen. i. 1. [2] 1 Cor. xiv. 33. [3] Job xxxviii. 4-7.

[4] The same Orders are mentioned in the following passages as Heavenly Orders: Rom. viii. 38; Eph. i. 20, 21; iii. 10; Col. i. 16; ii. 10, 15.

[5] The choice between obedience and disobedience is the awful gift of God to all reasonable beings.

greatest of these plans, namely, the gift by the Father to the Son of a kingdom, which was to be evolved out of the wreck of Satan's — a kingdom which should stand for ever, a kingdom whose beauty and holiness would be an everlasting testimony to the power that God (and God only) possesses, of making evil defeat itself, and retire confounded and ashamed into its own chaos, in sight of holiness reigning triumphant.

For the due evolution of this plan, God has assigned TIME. Time is the period between eternity past and eternity future.[1]

The length of this period is seven of God's days, that is, 7,000 of our years.[2]

Thus *time*, in a very emphatic sense, was given for a tremendous battle between good and evil. At the end of time, evil will be seen to have done its worst, and to have been defeated by good. Justice will thus be satisfied, even the perfect justice of God, who will then publicly depose Satan from his original rank, and degrade him to the lowest hell. The gift of the new kingdom to the Son of God entailed upon Him the work of fighting and conquering the rebel King, so that He might with all justice reign in his stead.

The rebel followers of Satan are, of course, conquered and degraded with him. And as their places had to be supplied, God's plan included the creation of the race of human beings for this very purpose. Human beings, in their orders, will furnish the subjects for the Kingdom of the Lord Jesus Christ.

It was in consequence of Satan's abuse of his lofty position and great power, that the actual district of the universe, over which he had sway, became a wreck, and a standing source of disorder. God's plan included the

[1] Refer to the diagram at the beginning of this book.
[2] See Introduction.

rehabilitating of these ruins, so that the Kingdom of His Son should take its rise in the very place where the Evil One sought to establish an eternal chaos. Thus does the Almighty Ruler bring good out of evil.

Satan originally had, and indeed has still, immense power. As 'prince of the power of the air,'[1] and 'prince of this world,'[2] and 'world-ruler' (κοσμοκράτωρ) of the darkness of this age,[3] he holds sway (limited, indeed, by God, but still *vast*) over this earth and its firmament or heaven. Not yet has he been deposed by God, but deposed he will be as soon as the Lord Jesus Christ takes to Himself His great power and reigns,[4] which will be when His Body, the Church, is complete in all its members.

From the foregoing considerations it may be seen how it was that opposition to God's great plan began to show itself. Almighty power, making only for good, was confronted by Satanic forces, whose everlasting tendency is evil, and only evil, continually. We know that God could have abolished opposition from its beginning, and some may wonder why He did not; but inquiry is set at rest for those who believe that God is just, and that, in order to completely satisfy His justice, the order which events have taken was the necessary one. That the entire universe might have always before it a grand demonstration that God is just, as well as holy and perfect in all His ways, is a sufficient explanation of His reasons for not crushing in the bud all opposition to His will. We know, however, that at an appointed time God *will* make a full end of everything that opposes itself to Him, and when He shall have totally abolished all resistance, then will be finished the Mystery of God.

Holy Scripture traces for us God's methods, or pro-

[1] Eph. ii. 2 (ἄρχων).
[2] St. John xii. 31 ; xiv. 30.
[3] Eph. vi. 12.
[4] Rev. xi. 17.

cedure, in the face of Satan's attempts to defeat His plans.

The Lord Jesus Christ having been appointed King of God's new kingdom, and the scene of its formation being determined upon, who should be its subjects was another matter for the Divine consideration concerning it.

The dignity of a kingdom requires a division of its subjects into Orders, which take precedence of each other according to the King's pleasure. Each Order will have privileges of its own peculiar to it, and the greatest privileges will belong to the highest Order.

Individuals in each Order will be distinguished from one another by ranks. The members of the highest will have their own distinctive ranks confined to themselves. Thus it will be with a second Order, and so also with a third.

When the Kingdom of God is perfected its subjects will be divided into three Orders, namely: THE SONS OF GOD, which compose the first and highest; THE GODS, which compose the second; and the GENTILES, or NATIONS, which compose the third.

The Father and the Son, planning all things before the foundation of the world,[1] elected or chose the Sons of God for the first place of honour and glory in the new kingdom. They were, indeed, the Father's gift to the Son.[2] Their number was definitely fixed,[3] and the conditions for entrance into it were laid down;[4] the period during which it should be formed was also settled.

The relationship of this first Order to the King was to be that of *perfect union*, such unity (oneness) that the Church was to sit with the King on His throne, and share the governance of the kingdom with Him—'joint-heirs with Christ,'[5] glorified together with Him.

[1] Eph. i. 4. [2] St. John xvii. 24. [3] St. John vi. 37, 39; Rom. xi. 25. [4] St. John vi. 40. [5] Rom. viii. 17; and *cf.* Rev. iii. 21.

But, in the counsels of God, it was foreseen that the first Order, or the Church, being in its nature human, could not attain to this pinnacle of glory, unless the King became human like it, that both might be of the same nature, and be raised together by God the Father.[1] Therefore the Lord Jesus, the King, agreed to become human.

But there was a more serious obstacle than this, to the glorification of the Church. God foresaw that it would be, not only human, but also sinful, and the justice of God would be scandalized if sinners were raised to glory. Therefore in order that 'the purpose of God according to election might stand,'[2] it became necessary that the sins of the Church should be blotted out. And this could only be done by means of the shedding of blood, for, 'without shedding of blood there is no remission;'[3] 'for it is the blood that maketh an atonement for the soul;'[4] for the blood is the life.[5]

Moreover, the life offered up for the Church must be a holy sacrifice, a blameless life, else it could not be accounted as an atonement for sin.

So, God the Father, knowing of one life only, which could satisfy all conditions, turned to God the Son for a response, and it was given in these words, 'Lo, I come to do thy will, O God.'[6]

Then God the Father sacrificed His only-begotten Son. 'For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'[7]

And God the Son was content to lay down His life for His 'sheep,' unto whom, also, He has revealed it, that 'therefore doth my Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it

[1] Eph. ii. 4-8. [2] Rom. ix. 11. [3] Heb. ix. 22. [4] Lev. xvii. 11.
[5] Gen. ix. 4. [6] Heb. x. 7, 9. [7] St. John iii. 16.

down, and I have power to take it again. This commandment have I received of My Father.'[1]

The period for the Church's formation, as we now know, was determined to be that time elapsing between the incarnation of God the Son and the moment when the appointed number of its members shall have been gathered in, and become ready for their glorification. And, inasmuch as these human subjects of the kingdom would be endowed with powers of heart, or affections, with powers of mind, or intellectual capacity, by means of which also they are rendered capable of free-will, or choice, and with spirits, or a spiritual nature, which is the image of God in them, one condition was laid down, namely, this, that they should believe on the Lord Jesus Christ, the Son of God; that is, that they should have *faith* in Him, which faith, being *reasonable*, should exercise the intellect, and, *working by love*, should exercise the heart, which also, in the *worshipping* of God and *adoring* the several persons of the Divine Trinity, should exercise the spirit, and so make the whole man to feel his entire dependence upon his Creator; while, to be thus dependent, would be his choice, as well as a necessity, on account of inherent weakness. It was decreed also by God, that whosoever would accept this condition should thereby become a member of the Church, and take rank in the kingdom accordingly.

The *elected number* of the Church is not yet fulfilled, though we cannot but presume that it might have been completed long ago, if all, or even a large majority of mankind, had accepted God's conditions. Thus it comes to pass that to-day, as heretofore, and also, until the time when the determined number shall be completed, whosoever will may enter the Church: 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.'[2] 'The Spirit and the Bride say, Come. And let him

[1] St. John x. 17, 18. [2] Acts xvi. 31.

that heareth say, Come. And let him that is athirst, come: and whosoever will, let him take the water of life freely.'[1]

We can now, perhaps, understand what relationship the first Order in the Kingdom of Christ bears to its King. And it can be proved that it holds this lofty station by reason of the connection of its members with God the Father. For the members of the Church are the Sons of God, and (*vide* Chapter I.) sons of God are beings who spring *directly* from God Himself, *i.e.*, who are brought into existence by God, without intermediate instrumentality.

But how is this true of the members of the Church, seeing that they are human, and though brought into existence by God, are more directly responsible for their being to human parents? The mystery is explained by the Son of God Himself, in these words (see St. Luke xx. 34-39): 'And Jesus said unto them, The sons of this age (*οἱ υἱοὶ τοῦ αἰῶνος*) marry and are given in marriage, but they that are accounted worthy to attain to (*τυχεῖν*) that age, and the resurrection of the dead, neither marry, nor are given in marriage. For neither can they die any more, for they are equal unto the angels, and are SONS OF GOD (*υἱοί εἰσι τοῦ Θεοῦ*) being SONS OF THE RESURRECTION (*τῆς ἀναστάσεως υἱοὶ ὄντες*). But that the dead are raised, even Moses shewed in the place concerning the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. Now He is not the God of the dead but of the living, for all live unto Him.'

It is here shown that members of the Church are Sons of God, BECAUSE they are Sons of the Resurrection. Their human parentage is not taken into account, see 1 John iii. 1, 2, where it is said, 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God (*τέκνα Θεοῦ*), [and such we are

[1] Rev. xxii. 17

(*καὶ ἐσμεν*) R.V.]. For this cause the world knoweth us not, because it knew Him not. Beloved, now are we sons of God; and it is not yet made manifest what we shall be: but we know that, when He shall appear we shall be like Him, for we shall see Him as He is.' Also see St. John i. 12, 13: 'But as many as received Him, to them gave He the right to become sons (*τέκνα*) of God, even to them that believe on His Name, which were born not of blood, nor of the will of the flesh, nor of the will of man, *but of God*.' See also St. Matt. xii. 46-50, and St. Luke viii. 19-21.

At the first Resurrection the members of the Church are reckoned to have sprung into their eternal state of being, as Sons of God, directly from God the Father Himself, through the regenerating power of God the Holy Ghost. The new birth (*τὸ γεγεννημένον ἐκ τοῦ Πνέυματος*) here on earth is the seed of the Resurrection life in the Sons of God. That seed is buried in their body of flesh now, to spring up and blossom into perfection upon the Resurrection Day. The Holy Scriptures lead us to conclude that the highest title in Heaven is Son of God, and that God has given this title to the Church (in each of its members), thus raising it to an equality of rank with the Lord Jesus Christ, who is the Church's Head, 'the First-born *among many brethren*,' who are all 'heirs of God, and *joint-heirs* with Christ' (see Rom. viii., especially verses 14-30).

By raising the Church to this lofty and glorious height, in the hierarchy of Heaven, God makes it one with Himself (see St. John xvii. 20-25).

It is thus perfectly plain that God is dealing with mankind, in this third or Christian dispensation, in the most wonderful and benignant manner that is possible. Yet, such is the atrocious wickedness of the human heart, that by far the greater part of mankind, even now, does not believe in the Lord Jesus Christ.

It is also quite evident that no condition of admission

to the Church could be easier of fulfilment, or simpler, than the present one, viz., faith; and those human beings who refuse this easy yoke and light burden now cannot hereafter obtain entrance to the Church by any manner of means.

When the Church shall have been taken out of the world, the door of entrance into it will be shut for ever and ever.[1] Also, when any unbelieving soul leaves this world, his opportunities of entering the Church are gone for ever; for even we can see that it would not be consonant with Divine justice for a departed soul, with its clearer knowledge, to have opportunities over and above those of the fellow-beings it had left behind upon earth.

Here, for the present, we pass from the consideration of the Church of Christ and the Sons of God.

[1] Matt. xxv. 1-14, especially verse 10.

CHAPTER V.

THE CHOSEN NATION

(GODS).

THE history of the Chosen Nation, which reckons its descent from Abraham, is found for the most part in the Old Testament Scriptures. After King Solomon's death the nation was split into two parts, both of which were, in due time, carried into captivity. That part called Israel, or Ephraim, never returned to its own land, and thus its subsequent history remains unrecorded. Although Holy Scripture gives us to understand that it is still preserved, and that it will be hereafter identified, yet there is, at present, no trustworthy clue as to its location. God has long ceased to grant it favours beyond what He bestows upon the rest of mankind. He has, as it were, dismissed it from His especial consideration, with the stricture, 'Ephraim is joined to idols: let him alone.' [1]

The other portion of the nation (namely, the Jews[2]) has a more elaborate history. After undergoing seventy years' captivity in Babylon, the Jews were restored to the Holy Land. The leading events in their history for the subsequent 400 years, may be found partly in the Apocrypha, a collection of uninspired documents, written by various

[1] Hosea iv. 17.

[2] Portions of the tribes of Judah, Benjamin, and Levi returned from the Captivity, and it must be remembered that, in the subsequent history of the Nation, these are called the Jews.

Jews, at intervals, during the four centuries between the Prophet Malachi and the first advent of the Lord Jesus Christ.

The Jews are also very greatly indebted for historical records to their own Josephus, who lived in the first century A.D. Their eventful story is traced by him from the earliest times, till they were finally driven from their country by the Romans, under Titus.

The New Testament, also, contains fragmentary notices of Jewish affairs during the period of our Lord's earthly life, and for some years subsequent to it; but since the destruction of Jerusalem and the overthrow of the Jewish polity by the Romans, no connected record has been kept of this branch of the Chosen Nation.

Since then, Judah, like her sister Ephraim, has received no special marks of God's favour over and above the rest of mankind. Though preserved intact as a race, with regard to spiritual privileges, they *now* rank on the same level as the whole world. Yet, a great future is before them. The Jews will, hereafter, be united with the so-called lost tribes, and the nation will at last fill that proud position upon earth, prophesied for it long ago. See Isaiah xi. 12, 13: 'And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.'

The numberless distresses of the Jews, as a people, may be laid at the door of their rejection of Messiah, our Lord Jesus Christ. Rom. xi. lays open their case very clearly.[1]

The Bible reveals truths of the utmost import relative to the future, as well as to the past of the Chosen Nation.

[1] See note at end of Chapter II., p. 44.

This nation has been designed to occupy a high position in the kingdom of the Lord Jesus Christ. The Church is the first order in that kingdom, but the Chosen Nation is the second ; and it has its own glory, which is distinct, also, from the Church's glory.

Now, that which makes the second Order distinct from the first is as follows. The eternal existence of the second Order is *earthly*, but the eternal existence of the first Order is *heavenly*. That the Church will have a heavenly existence throughout eternity has been shown in the previous chapter, and we shall now see that the eternal state of the Chosen Nation is to be an earthly one, while at the same time it takes rank as the second Order in Christ's kingdom, with the title of 'GODS,' this being a title inferior to 'Sons of God.'

Christians are not always fair or just when reviewing the affairs of the Chosen Nation. It would not be so if we took the trouble to make clear our ideas with regard to the Old Testament.

For the Old Testament is the Word of God, delivered *primarily* to the Chosen Nation, and written down, *in the first instance*, for its (exclusive) use, and the matters treated of in the Old Testament *chiefly* concern that Nation. So the Israelites have an advantage over every other nation on this very account. See Romans iii. 1, 2: 'What advantage then hath the Jew? *Much everyway, chiefly*, because that they were entrusted with the oracles of God.'

The prime subject of the entire Old Testament is the Messiah: firstly, in His relation to God; secondly, in His relation to the Chosen Nation; and, thirdly, in His relation to the rest of mankind.

Messiah is not, *clearly and openly*, spoken of in the Old Testament, in His peculiar relationship to the Church.

The Old Testament Scriptures testify of Messiah, and

illustrate matters which concern Him; but He appears there in one relationship *par excellence*, namely, as the KING of the Chosen Nation. He is set forth as a Heavenly King over an *earthly people*. Search the Old Testament as diligently as you will, yet there is not to be found a solitary promise of a *Heavenly* existence for the Chosen Nation, but there are promises in abundance of a glorious and holy future for it *upon earth*, which also will last for ever and ever.

They begin in the Book of Genesis (xiii. 15): 'For all the land which thou seest, to thee will I give it, and to thy seed for ever;' and in Gen. xvii. 8: 'And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.'[1]

Promises of an everlasting future for the Chosen Nation in its own land, like the rest of God's promises, are to be taken literally. It is a very serious responsibility (for which he must answer before God) for anyone to forsake the literal interpretation of Holy Scripture in favour of some shadowy explanation, which is called its spiritual meaning! but which is, too often, only some plausible deduction from the imagination.

In the fifth commandment the hope of the Israelite is directed to settle itself upon 'the *land* which the Lord thy God giveth thee.'

Now, the interpretation which makes this land, which is so often described as bounded by the Great Sea, the River of Egypt, and the River Euphrates (Gen. xv. 18, and Deut. xi. 24), mean Heaven, *must* be at fault somewhere.

If words have any meaning, a land whose situation and boundaries are accurately given can be intended for nothing else than what it is. If we please, we may say that *to the Church* it is a type of Heaven, but even so, the

[1] See also Gen. xlviii. 4; Jer. vii. 7; Amos ix. 11-15; Acts xv. 16.

commandment would be much weakened; for, honouring parents will not of itself gain Heaven for anyone, nor will it prolong one's existence there; but, to say that the Holy Land, so solemnly allotted by God to the Chosen Nation as its heritage *for ever*, is really Heaven, is an abuse of the reasoning powers which would not be tolerated with reference to a book other than the Bible.

Should it be objected that it is revealed that this earth will not last for ever, and that therefore the Holy Land cannot be possessed by the Chosen Nation for ever, the answer is plain; for, it is also revealed (in the Old Testament too, viz., Isa. lxv. and lxvi.) that God will create a new earth, and that in that new earth there will be a glorious counterpart of the present Holy Land, which the Chosen Nation will inhabit as its promised heritage throughout eternity.[1]

It is the doctrine of the Holy Scriptures, that at the Second Coming of the Lord Jesus Christ, His glorious and holy reign over this present earth will begin, and will last for a thousand years; that during this period all the kingdoms of this world will be the kingdoms of the Lord and of His Christ; that the Chosen Nation will be then exalted by Christ to be the first and head of all nations, and that every Israelite will be honoured as holy and sacred by the rest of the world, all other peoples taking an inferior rank.

It is taught in Holy Scripture that the present Heavens and earth will be destroyed, because they have been polluted by the presence of sin,[2] and that afterwards new Heavens and a New Earth will be created wherein righteousness shall dwell,[3] and into which sin shall never enter.[4] It is also taught that Christ, as the Heir of God,

[1] Isa. lxv. 17, 18; lxvi. 22, 23; 2 Pet. iii. 13; Rev. xxi. 1-6, and 24-27.
[2] Job. xv. 15, and xxv. 5.
[3] 2 Pet. iii.
[4] Isa. lx., especially verses 18-22.

and the Church, as joint-heir with Christ, shall possess the Kingdom of the Heavens for ever and ever.[1]

This eternal heritage of the Heavens, possessed *only* by Christ and His Bride, is of course a far more exalted and glorious state than the highest form of existence upon earth, when that existence is confined to earth, even though it be the New Earth. Therefore the eternal state of the Church is very much exalted above the eternal state of the Chosen Nation; for the latter will exist upon earth only, though with the utmost magnificence compatible with such an existence, and with the enjoyment of a glory peculiar to itself, both everlasting and immortal.

Now, if God has revealed to His Church that He has made provision for immortal life upon the New Earth, and that He will, for that purpose, endue with glorious earthly bodies those human beings whom He designs for such an existence, these human beings being members of the Chosen Nation, then, I think, we have sufficient proof that the eternal future of the Chosen Nation is to be an earthly one.

In Dan. xii. there are references to the resurrection, that is, the resurrection of the Chosen Nation *only*. For to argue logically, we must bear in mind that the Old Testament was written for the Chosen Nation primarily, and not for Christians. They have but a secondary interest in it. For, the glories of the Old Testament are for the Chosen Nation, and not for the Church. It was written 'for our' (the Church's) 'learning,'[2] indeed,[3] and, through reading of God's dealings with, and promises to the Israelites, the Church obtains deeper knowledge of truth and righteousness, but the Church does not identify itself with the Chosen Nation, nor accept as God's message to it,

[1] Rom. viii. 17; Gal. iv. 7; Heb. i. 2; Jas. ii. 5.
[2] Διδασκαλία.
[3] Rom. xv. 4; 1 Cor. x. 11; 2 Tim. iii. 16, 17.

what He expressly intended for Israelites. Otherwise the curses and tribulations denounced upon Israelites for disobedience must be expected by the Church to fall upon itself. But such a thing is impossible; for the well-spring of joy which the presence of the HOLY GHOST furnishes, in every disciple's heart, could not co-exist with any dread of God's displeasure yet to be revealed. Also, God's displeasure is turned away for ever from the Church, for CHRIST'S sake, and all her disobediences and sins are remembered no more, on account of the Atonement. It is not so with the Chosen Nation, which still rejects its Messiah, and which will remain thus stiff-necked till taught by the awful judgments of God, and the catastrophes yet to come upon it, that our Christ, the Son of God, is its own glorious Messiah and King.[1]

In the book of the Prophet Daniel (xii. 2) there is reference to the last judgment of the Chosen Nation. We have seen that the Church consists of all those believers in Christ who shall have lived on earth between the first advent and the time when the Lord shall descend into the air to call her to Himself. So that none of the saved of the Chosen Nation will rise from the dead at the latter time. Neither Abraham, nor Isaac, nor Jacob, nor Moses, nor Samuel, nor David, nor the Prophets, nor any of the Old Testament saints, can possibly be members of the Church of Christ. They will not, therefore, rise with it. John the Baptist, the last, and possibly the greatest of the saints under the Old Covenant, is pronounced to be less than the least in the Kingdom of the Heavens.[2] From his case let us learn all.

The Church, with her Head, is the inheritor of the Kingdom of the Heavens, so that all the Old Testament saints and the saved of the Chosen Nation are not in the

[1] Zech. xiv. 1, 2; and xiii. 9-14. [2] St. Matt. xi. 11 (*τῶν ουρανῶν*).

Church, but in an Order of their own, and inferior in rank to the Church.

The existence of different Orders of the saved is recognised in the New Testament; for instance, in 1 Cor. xv. 23 it is said: 'But every man in his own order' (ἐν τῷ ἰδιῷ τάγματι), etc.

As the Old Testament prophecies concern the Chosen Nation, and not the Church, we must conclude that the prophecy of Daniel (xii. 2) refers only to the former. Thus the second Order in the Kingdom of the Son of God will have its own resurrection and its own judgment. This is a special resurrection, and Daniel tells us that it will take place after the great tribulation, and immediately after the Second Advent.

The order of events may be traced thus: The descent of Christ into the air 'with a shout,' etc. (see 1 Thess. iv. 13-18), then the resurrection and translation of the Church—with these events the first Order will be completed. Then the Church, having left the earth, and being with her Lord, who will not yet have put His feet upon the Mount of Olives, a period of time will elapse, during which she will be in Heaven, while upon earth the great tribulation and the reign of Antichrist will be developing. This time will be shortened for the elect's sake,[1] the elect being the godly survivors of both the Chosen Nation and the Gentiles, and at its close there will be the Second Advent, which is described by the Prophet Zechariah (xiv. 4, etc.).

The Church will come with the Lord. After this the resurrection, described in the Book of Daniel (xii. 2), will take place. The whole of the Chosen Nation, from Abraham onwards, will rise and be judged. A description of this judgment is given in the Gospel according to St. Matthew;[2] about this I will have more to say

[1] St. Matt. xxiv. 22; St. Mark xiii. 20. [2] St. Matt. xxv. 14-31.

anon. However, it may now be noticed that St. Matt. xxv. contains in its three paragraphs a synopsis of the history of the three Orders in the Kingdom of the Son of God. Verses 1 to 14 speak of the Church, verses 14 to 31 of the Chosen Nation, and verses 31 to 46 of the Gentiles.

With regard to the resurrection of the second Order, we read in Dan. xii. 2 of its righteous members rising to *everlasting life*, or *immortality*. This is not to be enjoyed in Heaven, but upon the New Earth. The resurrection of the second Order, as narrated by Daniel (xii.), will differ in several particulars from that of the first Order, and especially in this one, that, whereas the members of the Church will ALL rise to glory (Rev. xx. 6), the members of the Chosen Nation will rise, *some* to glory and *some* to shame. Among those who shall rise to glory, there will be Abraham, Isaac, and Jacob, and the long roll of holy men of old, Moses and the Prophets, and others with whose names we are familiar; John the Baptist will be included, and then it will be seen how that 'He that is least in the Kingdom of the Heavens is greater than he.'

God has made provision for enduing the members of the Chosen Nation with bodies, earthly yet immortal, glorious yet suitable for an eternal existence upon the New Earth. Those of the Chosen Nation who are not saved, will rise to shame and everlasting contempt.

In 1 Cor. xv. there is a dissertation upon the Resurrection of the dead. The 36th and following verses make reference to the immortal bodies of those who shall rise, and St. Paul clearly points out that signal differences will exist between the various Orders of the Risen.

In the first instance his illustration is taken from vegetable life, and this point is to be specially noted. There are varieties of seeds. When these varieties are sown, each springs up with a new body, but the bodies of

one variety differ from those of another, just in those ways in which God has chosen that they shall differ.

In the second instance, the Apostle's illustration is taken from animal life, with this notable point: all animals (man and beast alike) have bodies, or *flesh*, but all flesh is not the same flesh, but there is *one flesh of men*, another *flesh of beasts*, another *flesh of birds*, another *of fishes*. Here are four ORDERS of creatures, each Order having that kind of flesh which God has chosen to give it.

Now, using these illustrations, but diverting our minds from the contemplation of things as they exist round about us here on our earth, and fixing them upon the eternal things of the New Heavens and the New Earth, we find that God will pursue a plan there similar in some respects to His plan here. For there are beings for those New Heavens, with Heavenly or celestial bodies, and there are also beings for the New Earth, with earthly or terrestrial bodies. What beings shall have Heavenly bodies, and what beings shall have earthly bodies? That will be just as God chooses. Only this is sure, that both Orders of beings will be glorious. And yet, the glory of those who are in the Heavenly Order will be of a kind distinct from that of those who are of the Earthly Orders. It is evident that St. Paul is not referring to bodies as they exist at present on earth, because no earthly body has *now* any glory at all, for all bodies of beings upon earth are 'vile bodies,' or 'bodies of humiliation.'[1]

The Apostle goes on to illustrate how each Order of these eternal and immortal beings with bodies, can have a distinctive glory of its own. 'Raise your eyes and minds to the sky above you,' he seems to say. 'You see the sun, with its peculiar glory. You see the moon; it, too, has its own glory. You see the stars; there is

[1] Phil. iii. 21.

another glory of the stars. Among the individual stars also there is a distinction, for one star differeth from another star in glory. These things will serve to show you what must take place hereafter, when all men shall have risen from the dead. Different kinds of bodies will be given to them, just as God chooses. To some He will give glorious Heavenly bodies, to others glorious earthly bodies. So also is the resurrection of the dead. Our present bodies are sown in corruption, in dishonour, in weakness, and as natural bodies. This is not glory. But at the Resurrection they shall be raised in incorruption, in glory, in power, and as spiritual bodies.[1]

'You should remember also that there is a natural body, such as we now have, and there is a spiritual body, such as we shall have; and so Adam, our natural forefather, became a living soul, with a natural body, both of which we inherit from him; but Jesus, the second or last Adam, became a quickening or life-giving Spirit, from whom also *all believers* get a new spirit, and shall get a new spiritual body as their eternal inheritance.

'The natural soul and body is our first inheritance; the spiritual nature comes after it, for Jesus became man after Adam. The first man is of the earth, earthy; the second man is the Lord from Heaven, Heavenly; and as is the earthy, such are they also that are earthy, and as is the Heavenly, such are they also that are Heavenly. In effect, all on earth are earthy like Adam, but those who believe in Jesus, the Lord from Heaven, have this privilege: they are like Him, or shall be like Him, and therefore are set apart to be Heavenly. For as we (Christians) have borne the image of the earthy now, we shall also bear the image of the Heavenly hereafter.'

After the 50th verse the chapter relates exclusively to Christians. We have seen that the Church is to be a Heavenly order throughout eternity, therefore, what is

[1] *Spiritual* is not *Heavenly*.

said of Heavenly bodies in 1 Cor. xv. relates to it and its members. We have also seen that the Chosen Nation is promised an eternal inheritance on earth, therefore what is remarked about earthly (*terrestrial*) bodies applies to it, though not necessarily to the exclusion of another order of terrestrial beings, as we shall see hereafter.

I think it now sufficiently proven that the eternal state of the Chosen Nation is to be an earthly one, and that it takes rank as the second Order in the Kingdom of our Lord and Saviour Jesus Christ. I now proceed to show that the title 'GODS' is bestowed upon the second Order, just as we have seen that the title 'SONS OF GOD' is bestowed upon the first.

It is a significant fact, and without doubt there are deep reasons for it, that the Hebrew word for God is usually found in the plural number in the Old Testament, and that, when it is found in the singular, it is mostly joined with qualifying words.

אֱלֹהִים (êlohim),[1] literally 'gods,' is the word used to designate GOD, in the very large majority of cases. It is the word of Genesis i. 1, and occurs more than two thousand times between Genesis and Malachi.

Noting that אֱלֹהִים is used as a word independent of all qualifications, the significance of the above-named fact increases when we find that the singular number of the word אֵל (êl), when it means the *true* God, is mostly qualified with such words as חַי (living), עֶלְיוֹן (most high), שַׁדַּי (almighty), עוֹלָם (eternal), גִּבּוֹר (mighty); and the same word, אֵל, when used (*as it is*) of a *false* god, is also qualified with such additions as זָר (strange), נֵכָר (foreign), אַחֵר (another).

[1] The Jewish grammarians call such a plural רִבּוּי הַכֹּחוֹת (*pluralis virium aut virtutum*), the plural of forces. This appears to me a better description of it than that given by others, viz., the plural of excellency or majesty.

The full significance of these remarks will be felt when we discover that Scripture teaches that there is an *Order of Gods*, of which the *Triune* God is the Chief and Most Mighty God.[1]

Now, just as (before the creation of man) some angels (who, being sons of God, were of the highest Order in the Heavens) were injuriously affected by evil, and being willing to follow Satan, fell from holiness, so a second or inferior Order of beings (who probably were inhabiters of this earth before the state of affairs described in Gen. i. 2 had come about, and were under the dominion of Satan),[2] called 'gods,' was also infected with evil, and sinned, following in this the lead of Satan and his angels.

Also, just as God has decreed that the Church, with Christ its Head, shall, at the Resurrection, fill up the gap left in the Heavenly host by the fallen angels and Satan their head, so He has decreed that the Chosen Nation shall throughout eternity fill the gap caused by the fall of 'the Gods,' being the Order, second in Satan's Kingdom, which followed him in his evil courses. We find that this 'Order of Gods' was once a holy Order on this earth, at its original creation,[3] but is now a collection of evil beings called '*false gods*.'

I must leave the consideration of Satan's original kingdom and his (now evil) Orders for another occasion.

The Chosen Nation which takes the place of the 'fallen Order' in the hierarchy of the Kingdom of God, will everlastingly inhabit the New Earth, suitably endowed with 'bodies terrestrial.' So Satan, besides having a following

[1] In various places in Holy Scripture God is described in His relation to (1) the Sons of God, or the Church ; (2) the Gods, or the Chosen Nation ; (3) the Nations, or Gentiles ; and (4) in His relation to the whole human race. Each relationship is looked at by itself—independently of all the others—at times.

[2] This subject has such an important bearing upon modern geological researches, that I hope before long to write about it in such a manner as shall vindicate the truth of Holy Scripture, giving also at the same time ample scope for the play of geological theories.

[3] Gen. i. 1.

of fallen angels or evil sons of God, has also an inferior company of adherents doing his hateful will, namely, the false gods.

We now want to know what originally admitted a being into this Order. The Sons of God are of their Order because they spring *directly* from God, and we are led to conclude that 'the gods' are those to whom the *Word of God* came. So that, beings created by God, with (presumably) terrestrial bodies, and to whom God gave His Word, take rank in the Order of Gods.[1]

Leaving for the present the consideration of the manner in which the Word of God came to the original members of the Order of Gods, we will now study the case of the Chosen Nation, and the Scriptural doctrine concerning its exalted rank. In the first place it must be clearly stated and understood that the fact of 'gods' existing in great numbers does not interfere, in the slightest degree, with the most honourable and holy position of THE ALMIGHTY GOD, who is the One, only, and true Omnipotent Ruler of the Universe. It is exactly parallel with the other fact, that the existence of Sons of God in great numbers (viz., angels and members of the Church) does not in any wise interfere or clash with the most holy position of the Son of God, who is the only-begotten of the Father, the Lord Jesus Christ full of grace and truth. Holy Scripture declares plainly that *gods* do exist, and it shows how the recognition of this fact affects the Christian. St. Paul states the case thus: 'For though there be that are called gods, whether in Heaven or on earth; AS THERE ARE GODS MANY, AND LORDS MANY, yet to us there is one God, the Father, of whom are all things, and we unto Him, and one Lord Jesus Christ through whom are all things, and we through Him.[2]

This lifting of the veil by the Apostle reveals to us that

[1] St. John x. 35. [2] 1 Cor. viii. 5, 6 (Revised Version).

there does exist an Order of Gods. St. Paul, however, says nothing about their character, whether it be holy or false, in the above place; yet many passages in both the Old and New Testaments speak of the existence of 'false gods.' With regard to the existence of any 'good gods' besides the saved of the Chosen Nation, that matter does not concern us now, and Holy Scripture gives no guidance.

The following passages are sufficient to prove the existence of an Order of Gods:

'Thou shalt not revile the gods (אֱלֹהִים) nor curse the ruler of thy people.'[1]

'God standeth in the congregation of God, He judgeth among the gods.'[2]

In this 82nd Psalm 'the gods' are censured for their wickedness by the Most High God, so it is plain that God here addresses evil or false gods. They judge unjustly; this allows that they have an office; they take the side of the wicked. They are ignorant, walking in darkness, and causing the foundations of the earth to totter; this allows that they have vast and certainly superhuman power. We may conclude that in verse 6 we have an example of the way in which 'the gods' were originally admitted into their Order, namely, by the coming to them of the Word of God.[3]

[1] Exod. xxii. 28. See also Exod. xxi. 6, and xxii. 8. The word 'êlohim' is used in all these places. The R.V. therefore translates 'God,' but gives the option of 'judges,' or to be literal, 'gods.' In the first passage 'gods' might apply equally well to any members of the Order, whether good or bad, the Chosen Nation itself included. In the last two, the Chosen Nation alone, might be designated by this, its own mysterious name. *Cf.* Ep. Jude 8, 9; the holy archangel Michael durst not revile Satan, who as prince of this world, and of the power of the air, would be, apparently, by previous appointment of higher rank in the hierarchy of Heaven than Michael. The 'ruler of thy people' may be this very Michael spoken of as the prince in Dan. xii. 1, and x. 13 and 21.

[2] Ps. lxxxii. 1, 2. אֱלֹהִים נִצָּב בַּעֲדַת־אֵל בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט׃ 'The congregation of God' is referred to also in Isa. xiv. 13 as the 'Mount of Congregation' בְּהַר־מוֹעֵד

[3] See St. John x. 34, 35.

The Word of God came to them when God spake thus, 'I have said, Ye are Gods, and sons of the Most High (God) are ye all,' but their conduct did not justify this high rank, and they shall, at an appointed time, be deposed from it, and not only so, but shall also be made subject to death, the same punishment that is decreed against men for their sins, viz., 'Yet as men shall ye die, and as one of the princes shall ye fall.'[1]

That these 'Gods' have in some sense the delegated office of judges on earth, by right of their belonging to the second Order, is shown by the inspired language of Ps. lxxxii. 8, which calls upon God to judge the earth Himself, for He has the first claim as Judge over all the nations. Ps. lxxxvi. 8 recognises the Order of Gods, thus, 'There is none like unto thee AMONG THE GODS, O Lord.' Also Psalm xcvii. 7, 9, does the same, 'ALL THE GODS cast themselves down to Him,' for 'Thou Jehovah art the Most High[2] over all the earth, thou art highly exalted ABOVE ALL GODS.'[3]

The frequent expression 'God of gods' occurs, also 'Lord of lords.'[4] Delitzsch in every case slurs over this subject; in Ps. cxxxviii. he explains Gods as the 'great ones of the earth,' 'earthly Gods,' which is certainly, in a sense correct, for the 'Gods' are an order confined to this earth. The present interpretation of these passages has at least the merit of being natural, *i.e.*, of taking the words to mean exactly what they say, without any forcing of the sense. Thus, in the Psalms (as above), as the sense may require it, the term 'Gods' may mean the evil ones of the present unseen Order, or, the Chosen Nation, as now

[1] See Hosea vii. 7. 'Princes' here possibly refers to the evil or fallen Sons of God (angelical).

[2] Notice here the superlative degree of comparison, 'Most High God.'

[3] This is Delitzsch's translation. See Ps. lviii. 1, 2, etc.; also Ps. xcvi. 4, and xcv. 3, and cxxxvi. 2. 'Elohim' is the Hebrew word used in these places.

[4] Compare Deut. x. 17 and Ps. cxxxviii. 1.

exalted to this rank, or both. We have thus clear revelations from the Almighty that an Order of Gods exists. Satan himself also testifies to the fact, almost inadvertently, one might say. His admission, therefore, becomes an undesigned coincidence, which is a very strong factor in any proof. In his conversation with Eve at the temptation he mentions the 'Gods,' as though Eve was not unaware of the existence of such an order:[1] 'For God (Êlohim) doth know that in the day ye eat thereof, your eyes shall be open and ye shall be as GODS (Êlohim), knowing good and evil.' In Gen. iii. 22 God Himself seems to admit that the state of man had become, in respect of the knowledge of good and evil, like that of the Gods—'as one of us.'[2]

We have now seen that Scripture teaches the existence of an Order of Gods, of which the present unseen members are evil-doers, and that their place is to be filled hereafter by the Chosen Nation. We have considered John x. 34, 35 above.[3] We have now to see that the fallen or false Gods were the spiritual enemies of the Israelites, that they persistently opposed those who they knew were to take their place in the hierarchy of Heaven, and that it became their endeavour to subject the Chosen Nation to themselves, *i.e.*, to make the nation worship *them* as the Gods, to make the newly-appointed members of the Order of Gods worship the old, evil, and fallen members, and this they succeeded in doing.

Here, then, we have the reasons of the special temptations of the Chosen Nation to go after other gods and worship them. These false gods had long before subdued the Gentiles, had blinded them to every vestige of God's

[1] See Gen. iii. 5.

[2] Compare Gen. i. 26; also Job. xxxviii. 7, where it is shown that God had Heavenly beings round about Him at the Creation.

[3] See 1 Sam. xxviii. 13, and Exod. vii. 1, *where Moses is given the title of a god by* GOD HIMSELF.

truth, and to this day they have them still chained in their hard bondage. And even now they are seeking to enlarge their borders, and to subdue the nations of Christendom, which the prophecy of God tells us they shall succeed in doing when the Church has left the earth. Then they will cause all the nations to bow down to Antichrist, and to worship him, who is the incarnation of Satan. The false gods so often spoken of in Holy Scripture are not imaginary beings, but evil spirits of the second Order in Satan's kingdom. The evil angels, or the bad sons of God, are the first Order; this (first) Order of evil beings which inhabits our Heaven is described by St. Paul in Eph. vi. 12 as *τὰ πνευματικὰ τῆς πονηριάς ἐν τοῖς ἐπουρανίοις*—'the spiritual hosts of wickedness in the heavenly places,' and the evil gods are referred to in the same verse as *τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου*—'the world-rulers of the darkness of this age.' *τοὺς κοσμοκράτορας* seems to be exactly equivalent to אֱלֹהִים (êlohim) 'the gods,' in the Old Testament. Delitzsch in his Hebrew New Testament translates it מֹשְׁלִים 'rulers' (compare Isa. xiv. 5). Eph. vi. 12 lifts for a moment the veil over the unseen kingdom of Satan, and shows us how he brings all his myrmidons to attack the Church, having, for the time being, subdued both the Gentiles and the Chosen Nation, and bound them down in fetters of iron.

It is most remarkable how 'the gods' are spoken of in Scripture. They are mentioned in the same breath as beings that have a real existence, and yet as not in reality gods at all.[1] The reasonable explanation is that they are beings who *were* entitled to that designation once, but who, on account of sin, have forfeited their position, which is filled by others; nevertheless, they *are* those who are not yet stripped of all power, neither

[1] *E.g.*, Jer. ii. 11; Exod. xxiii. 32-33.

are they yet stripped of all pretensions to their position, and on this fact they presume, and so they act as if the old title were unimpaired. The new membership of the Order is not yet complete, therefore the Order is in an incomplete and peculiar state, indeed analogous to that of the first Order, *i.e.*, the Sons of God at the present time. We find, then, that the Nation of Israel was chosen to fill the place of the false gods in the New Universe, but that it would for many long years have to contend with these false gods, and resist their temptations with God's help, and so prove itself worthy of the high rank conferred upon it. This course was needful in justice to those sinners, the false gods, and that the new members of the Order might, on its completion, be all tried and proved to be faithful in their allegiance to God, so that they should never fall away, or sin any more for ever, and that so the new Order of Gods should always remain holy, doing the will of God from the heart, being elect, chosen, and precious, and a glorious testimony to the infinite perfections of Almighty God for ever and ever.

CHAPTER VI.

THE GENTILES.

גוים. τα ἔθνη. GENTES.

THE Gentiles are the third Order in Christ's eternal kingdom. All the saved, who are neither of the Chosen Nation nor of the Church, belong to this Order; its number increases but slowly during the first three dispensations. The faithful line of Seth, extended through Noah, represents the membership of this Order for the first 2000 years of man's existence. After the call of Abraham notices of the third Order almost cease in Holy Scripture, but there are some hints given which enable us to gather that a faithful remnant of Gentiles was not wholly extinct, while the 2000 years of the second dispensation ran their course. Contemporary with Abraham was the Gentile Melchizedek, King of Salem, a true priest of the Most High God, and according to the author[1] of the Epistle to the Hebrews, a greater and holier man than even Abraham himself.[2] After Melchizedek, the next notice of a God-fearing Gentile

[1] While agreeing with Origen that 'God only knows certainly' who this author was, *we may believe that St. Paul wrote it*, from internal evidence and much of other kinds.

[2] See Gen. xiv. and Heb. vii. Proof is here afforded us that the line of faithful Gentiles did not cease with the call of Abraham, but that it maintained a parallel existence, its representatives being known to God only.

occurs in the book of Exodus, that is, about 300 years after the King of Salem: Jethro, priest of Midian and father-in-law of Moses, is mentioned as a follower of the true God. He is called כֹּהֵן (kohen), priest, the very title applied to Melchizedek; and although he is not in so many words called priest of the Most High God, yet that he was such we can very clearly gather from those particulars of his history which are preserved to us.

That Moses, who fled from the face of Pharaoh because he chose to suffer affliction with the people of God, and who esteemed the reproach of Christ greater riches than the treasures of Egypt, should contentedly settle down with Jethro, marry into his family, and dwell with his father-in-law for forty years, all goes to show that Jethro agreed with the Israelites in his reverence for and worship of the Almighty God.

Knowing from the Epistle to the Hebrews what the mind of Moses was when he left Egypt, we cannot believe that he would have dwelt contentedly for forty years with a heathen family, much less that he would have united himself to it by the indissoluble bond of marriage. But if any doubt of Jethro's religious views remained, it would be entirely set at rest by what we read in Exodus xviii. The words and conduct of Jethro related there prove conclusively that he was no stranger to the knowledge of the true God. Indeed, he confessed that the glorious deliverance of Israel out of Egypt had confirmed him in the knowledge that the Lord God was the Almighty God.[1] And we find that, in token of unity of faith and worship, 'Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God, and Aaron came, and all the elders of Israel, to eat bread with Moses'

[1] The term 'now I know' (Exod. xviii. 11) often occurs in Scripture, and is an expression of mental satisfaction at some present confirmation of a previous belief. See Ps. xli. 11; Acts xii. 11; Gen. xxii. 12; Judges xvii. 13; 2 Kings v. 15.

father-in-law before God.' How strikingly suggestive of the meeting of Abraham and Melchizedek! indeed, it is almost a complete parallel.[1]

The line of Jethro must be regarded as representative of the faithful Gentiles for at least a hundred years, at the end of which time a prophetess of Israel declared a remarkable blessing upon it. We trace its connection with Israel as follows: Num. x. 29-32; Judg. i. 16; iv. 11-24; v. 24-27 (the blessing of the prophetess Deborah); 1 Sam. xv. 6; 1 Chron ii. 55; Jer. xxxv.

From Jer. xxxv. 19 we gather that this faithful line is still in existence, and will be recognised when God shall choose. Melchizedek and the line of Jethro are a God-fearing remnant, distinct from both the Chosen Nation and the Church, and may fairly be said to be representatives of the third Order in the Kingdom of the Lord Jesus Christ, in the midst of the heathen darkness of the world. But that they are not the sole representatives we can rest assured. There is yet another faithful Gentile of whom God has told us, namely, Cyrus, King of Persia. In Isa. xliv. 28 the Lord said of Cyrus: 'He is My shepherd and shall perform all My pleasure,' and in the next chapter are the words: 'Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden to subdue nations before him,' etc. The Shepherd of the Lord and the Lord's Anointed are, surely, titles only applicable to a God-fearing man; and the prophecies concerning Cyrus in Isaiah xlv. prove to us that Cyrus, though a Gentile, was yet taught of God, and was a recipient of Divine favour. The message of God to Cyrus, contained in this chapter, is the most eminently suitable message that we can conceive of for a man in his position, viz., a Gentile from birth, and one totally uninstructed in both the knowledge of God and His revealed Word. (St. Paul may have borrowed many of his ideas from this place

[1] Compare Gen. xiv. 17-21 with Exod. xviii. 7-13.

when he spoke to the Athenians, as related in Acts xvii.) Here, then, we have an individual Gentile, as remarkable in his way as either Melchizedek or Jethro, called to the knowledge of the true God from out of the dark ignorance which surrounded him, and undoubtedly a member of the third Order of the Kingdom of the Lord Jesus Christ. We may perhaps add to our list of faithful Gentiles the patriarch Job, although we cannot ascertain whether he lived before or after Abraham's time. If the characters mentioned in the Book of Job are Gentiles, as there is no reason to doubt, they were evidently men in whom the knowledge of God was accepted as the supreme guide of their lives, and who unhesitatingly rejected the worship of all false gods, and who are therefore entitled to take rank as members of the third Order in the Lord's kingdom.

Now we turn to the interesting question as to whether the New Testament declares anything regarding the coexistence of a faithful remnant of Gentiles of the third Order while, as yet, the first and second Orders are represented on earth by the Church and the Jews respectively. That such a remnant does maintain an existence on earth running parallel with the other two Orders to this very day we unhesitatingly affirm. In the first place, the prophecy of Jer. xxxv. 19 leaves little room for doubt. A man of the house of Rechab, known to God, and under His particular favour, exists to-day, because the Lord's word is sure and endureth for ever. It may be said, 'Suppose such a man be among the Christians, then he would be of the first Order'; this surmise must be allowed, and it is fair, though undemonstrable. Yet, if it should be so, we turn to other Scriptures, and those the books of the New Testament. In the Epistle to the Romans, ii. 12-16, it is laid down that Gentiles, or the heathen, who are without the law of God while upon earth, have specially granted unto them an amount of light sufficient, if they live up to it, to allow of the Divine favour being justly

manifested towards them in the Day of Judgment. 'If Gentiles who have not the law do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another; in the day when God shall judge the secrets of men's hearts by Jesus Christ, according to my Gospel.' Of course, the favour in the judgment is bestowed for Jesus Christ's sake and for His merits, not their own; yet such persons, having been all their lifetime without either the knowledge or the love of Christ in their hearts, could not with justice be admitted into the Church or first Order; nor can they be members of the second Order from the nature of the case, for they are Gentiles, so that it only remains that their reward be admission into the third Order. The 16th verse must be taken as relating to what immediately precedes it, which is but natural. It settles the sense of what goes before, namely, that the process that goes on in the ignorant Gentile mind during this life is judged to be blameworthy or otherwise, *at the last day*, when rewards and punishments shall be meted out to them as deserved. This judgment of the Gentiles explains the expression common to St. Matt. xvi. 27 and Rev. xxii. 12,[1] both of which speak of this very time, a time subsequent to both the reception of the Church into glory and the judgment of the Chosen Nation. We found in our consideration of the first and second Orders marks of an evident design on God's part, namely, to fill up, with these two Orders, great gaps left in the hierarchy of the Heavens by the rebellion of a once perfect kingdom assigned to Satan, as its King, and his followers as the graded Orders of its subjects. We have seen that there were, at least, two Orders of these rebel subjects of the King of kings, Satan and his angels first, whose places

[1] 'And then shall He reward every man according to his works.'

are to be taken, by-and-by, by Christ and His Bride, and the Order of the Gods the second, whose place will hereafter be assigned to the Chosen Nation. Now, analogy would suggest that the place of a third rebel Order will be occupied by the Gentiles, *i.e.*, the third Order in Christ's Kingdom, called 'the nations of them that are saved' (Rev. xxi. 24). Have we any foundation to warrant our seeking to descry a third Order among the rebels? Let us see. Besides rebel sons of God, and the false gods, there is another set of evil beings mentioned in the Bible. These are (in the Old Testament) familiar spirits, אֹבוֹת (ôboth), and (in the New Testament) demons, δαιμόνια. The part that these beings play in the united endeavours of the hosts of the evil one to debase the human family is, apparently, totally different to the parts of the other two Orders. The evil sons of God are the still mighty angels of darkness, whose wicked rule is in the principality of the power of the air. *Their* power is, probably, exercised in mischievously upsetting the course of Nature,[1] as well as the human spirit. To their action may be ascribed such evils as destructive storms and tempests by land and by sea, blights upon fruit or grain, contagion of disease and pestilences.[2] Also due to them are corresponding tumults and disorders of the human mind and soul. The false gods, on the other hand, seem to have but one great and chief concern, namely, to divert the worship of human beings from God to themselves. Why, else, the numberless warnings to the Chosen Nation in the Old Testament against the worship of false gods, unless desperate attempts to win their allegiance were to be continually made by these unholy beings? And what else explains the unending subjection of the heathen to the false gods but this base aim of theirs? We observe,

[1] See Ep. Jas. iii. 6.

[2] See Tertullian, 'Apology,' c. xxii.; Eph. vi. 11, 12; Rom. viii. 20-23, 38, 39.

however, that these two evil orders work upon the human being from without him, that is, from without his body. Their mysterious action upon the mind and spirit is upon them alone, and so is independent of the body. We can conceive of their vile designs upon the human soul being carried out, even when it has left the body, that is, even after death. And though these evil beings *may* cause bodily injury, yet their existence as its cause is without the body. But turning to examine the work of the familiar spirits or demons, we find that they are addicted, probably confined, to totally different practices. They seemingly can cause no hurt unless they enter into the body. And this they have an insatiable desire to do. They, apparently, cannot deceive human beings except through the mouths of other human beings. And they cannot enter into the human body unless enticed to do so by the conscious encouragement of the person, or by his laying himself open to their encroachment through a godless life.

In the Old Testament we are given such information as this : 'Regard not them that have familiar spirits, neither seek after wizards to be defiled by them,'[1] which conveys to us—that the familiar spirit, or אוֹב (ôb), was possessed by the person as an inhabitant of his body, and that the design of the אוֹב was to usurp in the human being the place of his own spirit, that so the bodiless evil being might become possessed of a tenement in the human body. The case of the witch of Endor supplies the most detailed information in Holy Scripture relative to this matter.[2] We can gather that witches, wizards, necromancers, etc., were persons possessed by אֹבוֹת, and that they claimed to be able to bring back the souls of the departed, and obtain information from them. They may have sincerely believed that they could do so, and the apparitions they certainly were able to summon may

[1] Lev. xix. 31 ; xx. 6, 27 ; Deut. xviii. 10-12. [2] See 1 Sam. xxviii.

have professed to be departed human souls, but the whole thing was a terrible deception. For the shadowy forms they summoned up were not human souls, but אבות personating the dead. Almighty God does not allow departed human souls to return to this earth at the beck and call of the vilest beings in creation.[1]

This is revealed in the parable of Dives and Lazarus.[2] None may pass back to earth after death, even for the sake of preaching repentance to the godless. This is the rule. But the case of the witch of Endor furnishes an exception—an exception from which we are to learn that God will act as He pleases, but that He will not allow the most degraded rebels in His universe to interfere with His government of it. In this case God Himself interposed, and both conducted and governed the whole transaction. The alarm and surprise of the witch testified to the unusual nature of the case. She evidently discovered that she was out of her depth, that a power had intervened of which she had had no previous experience. When the witch saw the form that came up, she found it so totally unlike the usual representations that she was taken aback, and cried with a loud voice. *Samuel himself* had come up, and the true and real appearance of a departed soul was so unlike the vain forms which the witch had seen hitherto, that she did not know what terrors might overtake her now. She was afraid. Then King Saul said to her, 'Be not afraid, for what sawest thou? And the woman said unto Saul, I saw *gods* (אֱלֹהִים) ascending out of the earth.' These unusual appearances seem to account for a considerable part of the woman's terror. Besides Samuel, she saw gods. These beings, of an order different

[1] Modern Spiritualism and Theosophy demonstrate the wearisome monotony with which the Evil One works; they are nothing more than a revival of this ancient cult of the Devil—an occult science indeed--full of fraud, deceit, and unholiness, its very professors being often Satan's dupes.

[2] St. Luke xvi.

from that to which the familiar spirits belonged, were attracted to this unusual séance. When they came about her, the woman cried out. She felt she had become entangled in an affair which might end in her destruction. But Saul, in his unhallowed eagerness, cared for nothing but a consultation with Samuel, and, passing by this piece of information, which was of such import to the woman, he asks after Samuel—'What form is he of?' The whole conversation is probably not written down, but only this brief account, which, however, brings out the salient features of the case.

We may easily learn from this story that the אבות make the human beings who harbour them their shuttlecocks; that they deceive them thoroughly; that the boasted reappearances of the dead are lying wonders and frauds; that they are but assumed representations of human souls—the *ôboth*—clothing themselves with such shadowy appearances as will best deceive their consulters, and uttering such untruths as will be most likely to delude human beings into a false faith.

The New Testament largely increases our knowledge of the malpractices of this degraded Order of evil spirits. They are here called δαιμόνια, or demons (devils in Authorized Version). The New Testament confirms the truth that they can do no harm to mankind except when harboured in the body, and it tells us that the only unfailing protection from their encroachments is the presence in the heart of God the Holy Ghost.[1] Besides δαιμόνια (demons) they are called in the New Testament ἀκάθαρτα πνεύματα, unclean spirits, and none can read the Gospels without being struck with the magnitude of the havoc they can accomplish, when once they have obtained an entrance into the human body. We are also struck with the insatiable and grovelling craving which they exhibit for the possession of a body in which they may dwell, and

[1] St. Luke xi. 24.

they will crowd by troops into even a single person. I will not do more than refer the reader to a few instances of their depravity. In St. Mark ix. 14-29 (the parallels are St. Matthew xvii. 14-21 and St. Luke ix. 37-43) there is the sad account of what a demon can do when possessing a human body. St. Mark v. 1-19 (the parallel is St. Luke viii. 26-40) contains another and similar account, and, moreover, shows that unnumbered crowds of these foul beings can be harboured by one individual, and that such is their lust for a body that they will possess even swine. But this passage also shows us that they must have God's permission before they can so afflict one of His creatures.[1] This craving for a body would point us to the conclusion that in their original state of existence, before they rebelled, these demons had bodies, and that their deprivation of them was part of their punishment; this question, however, will I hope be further treated of in another place.

In 1 Cor. x. 20 it is declared that the heathen sacrificed to these demons, and Christians are warned by the Apostle to beware lest they be led to have fellowship with demons; for (he says) 'Ye cannot drink the cup of the Lord and the cup of demons (*δαιμονίων*); ye cannot be partakers of the Lord's Table and of the table of demons.' And the warning is continued in 1 Tim. iv. 1, etc. Christians are to shun 'seducing spirits' (*πνεύμασι πλάνοις*) and 'doctrines of demons'; for these demons 'speak lies in hypocrisy, their conscience is seared with a hot iron, they forbid to marry, and command to abstain from meats which God has created to be received with thanksgiving of them which believe and know the truth' —a description of demons, this, which well accords with the supposition that they at one time had bodies.[2]

[1] St. Mark v. 12, 13.

[2] The Greek genitives following *δαιμονίων*, in 1 Tim. iv. 1-4, are relative to this word—any other explanation appears forced.

I think from the foregoing considerations we may justly conclude that the familiar spirits, the אבות of the Old Testament, and *δαιμόνια*, or *ἀκάθαρτα πνεύματα*, demons, of the New, are an Order of evil spirits distinct from the evil sons of God, as also from the false Gods, and that they, in fact, form the third Order of the original kingdom of Satan,[1] and that their place will hereafter be supplied in the Kingdom of our Lord by the saved Gentiles, 'the nations of them that are saved.' Thus the place designed for the third Order has its own glory, and in due time this Order will be completed and will take rank accordingly. And now we shall leave this subject for the present, and turn to the next stage in our inquiry into the Mystery of the Ages.

[1] St. Matt. xii. 26.

CHAPTER VII.

THE JUDGMENT OF THE CHURCH

(IN HEAVENLY PLACES).

HAVING thus far treated of the inhabitants of the kingdom of the Lord Jesus Christ in their due Orders, and knowing that He is now preparing a place for the first Order, and that when this place is ready, He will come again and receive it unto Himself, that it may be where He is,[1] we will turn our attention to the march of events, relative more particularly to the Church, as that is revealed to us in the Word of God.

We embark on our inquiry with the question, What is the Church encouraged by her Lord to expect, and particularly that part of it now upon earth, namely, the Church Militant? The Bible speaks clearly and distinctly in answer to this question. We could not, however, get from it any satisfactory answer to an inquiry as to what the Chosen Nation, or second Order, is now called on to expect, because that nation is wilfully deaf to all God's calls at the present time, and we of the Church are not of *it*. Nor can we enter into its lawful anticipations. Nor would we meet with better success in asking, What has the third Order to expect? because this Order is totally ignorant of its having been called at all to be a sharer in the glory of Christ's kingdom; and of course the unsaved among mankind have no true hopes

[1] St. John xiv. 2.

or expectations beyond this life. Thus we of the Church are thrown back upon our own case, and at the same time are definitely led to take deep draughts of Divine wisdom and knowledge from God's Word; for to us only it is said, 'Unto you it is given to know the mystery of the Kingdom of God.'[1]

Now the general expectation of the Church is, the coming of the Lord Jesus Christ. But that this is a wide and indefinite statement is shown by asking, Where is He coming to? If it be immediately answered, 'He is coming to earth, of course,' I inquire, Is it really the fact that the Church is told that her first sight of, and meeting with, her Lord is to be on earth? It is not. The Church is indeed told that she will see and meet her Lord, for the first time, at His coming, but not *at His coming to earth.*

This is not a quibble, as we shall very soon see. In Acts i. 11 it is reported that the messengers of God who first spoke to the Apostles after the Ascension said: 'This same Jesus which is taken up from you into Heaven, shall so *come* in like manner as ye have seen Him go into Heaven.' Shall come where? Not to earth, as St. Paul makes clear in 1 Thess. iv. 16, 17, where it is written: 'The Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them IN THE CLOUDS, to meet the Lord IN THE AIR: and so shall we ever be with the Lord.' What do we gather from this, but that the Lord will first meet His Church in the air, and among the clouds, therefore, that His coming, with respect to her, is not to earth, but to the air and clouds? And the Lord's own words in St. John xiv. 3 fully bear out this explanation. He says: 'And if I go and prepare a place for you, I will

[1] St. Mark iv. 11; St. Matt. xiii. 11; St. Luke viii. 10.

come again and receive you unto Myself, that where I am, there ye may be also.' He says not where He is coming to—it is to the air and clouds, as we have seen; but He tells the purpose for which He is coming, namely, this, and this only, to receive His Church unto Himself, and to take her to be with Him where He is—that is, in Heaven. And we have seen how He shall receive His Church unto Himself, not upon earth, but in the air and clouds.

We would, therefore, do well to revise our use of words in respect to the Church's expectations. It is a little misleading to say, vaguely, that she is encouraged to expect the coming of her Lord; rather she is encouraged to expect her first meeting with her Lord among the clouds, when He comes in the air, for the express purpose of receiving her unto Himself, and of taking her straight to Heaven.[1]

The parable of the Ten Virgins[2] bears this out. The midnight cry is, 'Behold the Bridegroom cometh! go ye out to meet Him.' When we consider that the object of the marriage procession was to fetch the bride from her house to the bridegroom's home, there to keep the marriage-feast, we see a beautiful coincidence. The Lord, the Bridegroom, comes to fetch His Bride, the Church, from earth, her former house; but He does not come quite to it, for she goes out to meet Him in the clouds and in the air, and then the whole company go together to the Bridegroom's home, a place in God the Father's house, there to celebrate the marriage-supper of the Lamb. Earth is deserted for the time, the Lord not yet having come to it, though He will have been in the air and among the clouds, for His Church's sake. We find, then, that the Church is received into glory apparently without judgment. The fact, however, is, that judgment on the Church as a whole was pro-

[1] Heb. ix. 28. [2] St. Matt. xxv.

nounced at the death of Christ. He appeared before the Almighty Judge, in the other world, representing, in His own Person, His whole body of believing disciples; and when the Father declared Him to be holy, and withal the eternal Heir of Heaven, at that moment the Church, His Body, was also declared to be holy and Heavenly. This is because the Church is one with Christ, and He is one with the Church. St. Paul brings out the foregoing truth very plainly. In Romans viii. 33, etc., we have it, thus: 'Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.' And again, in the 29th and following verses: 'For whom He did foreknow [in Christ], He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us?'

Here is ample proof that the judgment of the Church has already taken place, and that she has been found sinless, stainless, holy, and righteous, and meet for Heaven, even as her glorious Head is meet for it.

It remains, then, to inquire what shall take place in Heaven between the Church's triumphant entry into it with her Lord, and the time when He shall lead her forth again, and take her with Him at His second coming to this earth—for the Church will accompany Him to the earth when He comes again.[1]

From the hour of the reception of the Church into Heaven, must be dated the commencement of the DAY OF THE LORD. It is 'THAT DAY' mentioned so often

[1] Rev. xix. 11-21.

in the Bible, and upon which such innumerable and marvellous things are to take place. The marriage-supper of the Lamb will be the first great event in it—that is the occasion on which the Bridegroom shall make His Bride sit down to meat, and shall gird Himself, and come forth and serve her.[1]

The joy of that time is thus described in the Revelation (xix. 7-9): 'Let us be glad and rejoice and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for fine linen is the righteousness of saints. And He saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb.' Now, as eating and drinking are indissolubly bound up with the joys of a marriage-feast, so we are given to understand that there will be eating and drinking at this supper, but such eating and drinking as HEAVENLY BEINGS, WITH RISEN BODIES, CAN ENJOY. Our Lord declares that this will be so; these are His words, 'And I appoint unto you a kingdom, as My Father hath appointed unto Me, that ye may EAT AND DRINK at My table in My kingdom.' This revelation is repeated at the institution of the Last Supper in the words, 'But I say unto you, I will not drink henceforth of this fruit of the vine until THAT DAY when I drink it new with you in My Father's kingdom.'[2]

That the possessors of risen bodies can eat even earthly food, is proved by our Lord's eating the broiled fish and the honeycomb after His resurrection;[3] how much more, then, shall they be capable of enjoying Heavenly refreshment. But the marriage-supper of the Lamb will duly

[1] St. Luke xii. 37.

[2] St. Luke xxii. 29-30; St. Matt. xxvi. 29. See also St. Mark xiv. 25 and St. Luke xxii. 18.

[3] See St. Luke xxiv. 42, 43.

come to an end, and the Bride will be enthroned with the Bridegroom, to take her share in the conduct of the tremendous concerns of the Day of the Lord.[1]

The early events of the Day of the Lord, which is a thousand years in duration, are very fully set forth in the Book of Revelation. At present we are concerned with the transactions in Heaven, from the period of the Bride's enthronement there, till the Second Advent of Christ with her to the earth. For information on these matters we depend upon the Book of Revelation. An intelligible interpretation of this Book depends upon the meaning attached to two verses in its first chapter, viz., 10 and 19. We will first consider verse 10. I will quote it in the English (Authorized Version) and in Greek: 'I was in the Spirit on the Lord's Day and heard behind me a great voice as of a trumpet'—*ἐγενόμην ἐν πνεύματι ἐν τῇ Κυριακῇ ἡμέρα· καὶ, κ.τ.λ.*

The crux here is, What is the Lord's Day?[2] In the first place, a revision of the Authorized Version (with which the Revised Version is identical) is required; for the preposition *ἐν* is translated once *in*, and once *on*, though the dative case occurs after it both times, and the definite article is inserted where it does not occur in the Greek, namely, before *πνεύματι*. We will therefore translate thus: 'I was IN SPIRIT IN THE LORD'S DAY.' Now, I maintain that the Lord's Day here is exactly the same as the Day of the Lord elsewhere, and that the Lord's Day has not the remotest reference to the first day of the week, or as we call it, Sunday—in fact, that *ἡ Κυριακὴ ἡμέρα* is a term always interchangeable with *ἡ ἡμέρα Κυρίου*; and that if the latter is taken to mean the Day of the Lord, or the Last Day, the former means the same. The only other place in which the adjective *Κυριακός* occurs in the New Testament fully bears out this explanation. In 1 Cor. xi. 20 we read of

[1] Rev. iii. 21.

[2] See pp. 51-53.

Κυριακὸν δεῖπνον, and nobody will deny that these words may with equal accuracy be translated, 'The Lord's Supper,' and 'The Supper of the Lord,' or that these two translations can convey only the same idea. Rev. i. 10 will thus mean, that St. John was in that state in which prophets see visions, namely, *ἐν πνεύματι*—in spirit,[1] for the special purpose of seeing the events which will take place in Heaven and earth in the Day of the Lord, or the Last Day, and that while in this state he saw the transactions of that day going on around him. They were explained to him by a guide as far as was proper, and the Book of Revelation is a history of them, written after he had resumed his natural state; but how long the vision took to see we do not know.

The 19th verse gives another clue. It runs as follows: 'Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.'[2] This informs us that the Book is divided into three parts, namely, narrations of events, some passed, some present, and some future. Verse 20 explains that the *past* vision was the mystery of the seven stars and the seven candlesticks, that is, what is related from verse 10 to verse 19, the former part of the chapter being introductory; also that the things which are, are these, namely, the angels of the seven churches and the seven churches themselves; so we see that chapters ii. and iii. are taken up with the things that are (*ἃ εἰσι*); and chapter iv. introduces the things which shall be hereafter, with the words, *μετὰ ταῦτα εἶδον*, *κ.τ.λ.* Therefore the Book, from chapter iv. onwards, is occupied with descriptions of events which will occur after the present dispensation has closed, that is, when the Church, having ceased to exist on earth, shall have been withdrawn to Heaven, there to assume her glorious position upon the Throne

[1] Cf. Ezek. iii. 12, 14; and viii. 3; 2 Cor. xii. 1-7.

[2] In Greek, *γράψον ἃ εἶδες, καὶ ἃ εἰσι, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα.*

of the Lord Jesus Christ, the period being, as we have seen, the Day of the Lord. I maintain that unless we interpret the Book of Revelation on these lines, we get no intelligible result.

It will be asked what explanation can be given of such passages as Rom. xiv. 10, 'For we shall all stand before the judgment-seat (βῆμα) of Christ' (*i.e.*, the award-seat), and 2 Cor. v. 10, 'For we must all appear before the judgment-seat of Christ (βῆμα), that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' What we have hitherto said in no way interferes with the literal interpretation of these words. They, however, seem to supply us with a new and intensely solemn fact with regard to the Church's history; namely, that after her reception into Heaven, the individual members of the Bride will be called before the glorious judgment-seat (or Bema)[1] of Christ the Bridegroom, and He will, in His own tender way, review the earthly life of each precious member of His Body, and, according to their works, will assign them ranks or rewards among their fellows. Those who have been eminently devoted to their Master for the many years of a lifetime may well receive a peculiar reward above those who have given but a few years, or months, or weeks, or days, or even hours, of their whole earthly existence to Him who died for their salvation. These rewards will probably be places of peculiar trust or honour in the Millennial Kingdom.[2] But, from the nature of their case, no terror nor fear of any kind can affect the members of the Bride, for are they not together in their unity the Lamb's Wife? And 'there is therefore now no condemnation to them which are in Christ Jesus.'[3]

Now we ask whether, from the fourth chapter of Revelation onwards, there is any trace of the Bride's

[1] See p. 61.

[2] See St. Matt. xx. 23; St. Mark x. 40.

[3] Rom. viii. 1.

presence in Heaven. Most certainly there is. She it is who is described in Rev. iv. 4 thus: 'And round about the Throne there were four and twenty thrones (*θρόνοι*), and upon the thrones I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold.' Or, 'round about the Throne four and twenty thrones, *and upon the four and twenty thrones* elders sitting, clothed in white raiment, and on their heads crowns of gold.'[1]

There is no mistaking the *white raiment* and *the crowns of gold*, for these are the glorious decorations promised to the Bride.[2] Twelve times these elders are mentioned in the Book, as follows: chaps. iv. 4; iv. 10; v. 5, 6, 8, 11, 14; vii. 11, 13; xi. 16; xiv. 3; xix. 4. But every doubt as to their identity with the Bride is dispelled by what we read in Revelation v. 9, 10: 'And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred and tongue, and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth.' We find that they are redeemed to God out of every kindred, and tongue, and people, and nation; that they are made unto God kings and priests, and that they shall reign on the earth.

Now, this is an exact description of the Church,[3] and this determines its position in Heaven at this time to be, that of waiting on Christ's throne, till His Millennial reign on earth commences. The Bride's position among the Heavenly host is also remarkable. She takes precedence above every other being in that glorious throng.

[1] The Greek is *καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες· καὶ ἐπὶ τοὺς θρόνους (εἶδον τοὺς) εἴκοσι (καὶ) τέσσαρας πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ (ἔσχον) ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.*

[2] Rev. ii. 10; iii. 5; 2 Tim. iv. 8.

[3] Compare Rev. i. 5, 6.

She appears in the midst of the inner circle of Heaven. In Rev. v. 11 the angels surround those wonderful four Living Creatures, who in their turn surround the thrones of the Lamb *and* His Bride. With the Lamb, her Head, she is the central figure in Heaven.

In another remarkable way the twenty-four elders appear as accurately representing what the Bride will be. They are described as being perfectly familiar with the mind of Christ, and with the sequence of events in Heaven. In Revelation v. 5 one of the elders dispelled the sadness of the seer by telling him what will happen ; with that calm dignity which arises from a perfect knowledge, he said : 'Weep not ; behold the Lion of the tribe of Judah, the root of David, has prevailed to open the book and to loose the seven seals thereof.' The same perfect knowledge is displayed in the elder's discourse in chapter vii. 13-17 ; the same again in chapter xi. 16-19.

I think there does not remain the shadow of a doubt that these twenty-four elders in St. John's vision were God's representation to him and to us of the Church, complete in all her members. Why the number twenty-four is chosen does not materially concern us, any more than the question why the number seven is chosen to represent the Church on earth, throughout this present dispensation, in chapters i. to iv. Twenty-four is a symmetrical number, but what other significance it may have cannot be a matter of very great moment, especially when we know who the twenty-four elders are.

In Rev. xix. we read of the terrible second coming of Christ to this earth *with His Church*. Therefore the Church is concerned in Heaven with all those things which are described as taking place there and on earth between chapter iv. and chapter xix. We shall briefly review them, but I cannot now say much, as a detailed examination of the text would be more suitable for a commentary on the Book of Revelation than for this

work, in which indeed there is not space to go minutely into the matter.

In Rev. iv. we see the Bride, personated by the elders, joining with the four Living Creatures, *i.e.*, the Cherubim[1] in adoration of the Lord Jesus. In chapter v. we see her in intimate communion with the Lamb, speaking of Him (verse 5) with the joyful pride of a wife who knows her beloved's secret thoughts and adores His glorious holy character. We see her joyfully striking Heavenly harps, presenting incense, singing her new song, and falling down in lowliest worship.

In chapter vi. she looks on at the development of those marvellous and tremendous events which are consequent upon the opening of six of the seals of the seven-sealed book.

In chapter vii. we see her on her stately throne, observing with sympathy the Holy angels as they swiftly perform her Lord's commands, and we notice how perfectly she understands and knows concerning all things that are taking place in both the Heavens above and the earth beneath.

In chapters viii., ix., x. she remains as before, the happy confidant of her Lord, while He sits upon His throne expressing His will to His various angels who are in waiting round about Him, each in turn intent to do His commandments.

In chapter xi. we see her thankfully adoring the Lord God Almighty, as she sees terrible and wonderful events hastening on in Heaven and earth—events which are leading quickly to that momentous time when the visible reign of Christ upon earth will commence, bringing with it untold blessings to faithful men.

Chapters xii. and xiii. contain accounts of more wonders

[1] Compare Ezek. i.

and terrors enacted in *her* presence, *who*, like her Lord, can see all things in Heaven and earth.

During the events of chapters xiv. to xix. she still sits and moves in her conscious purity, holiness, and power. And in chapter xix., all now being made ready and prepared for her visible reign upon earth with her Head, we see her coming forth with her Lord to view the overthrow of all His enemies and the setting up of His glorious Millennial kingdom, when for a thousand years the earth and all the inhabiters thereof will live as though in Eden, innocent and blessed, as Adam and Eve before the Fall, but in glory beyond them, as being governed by the Lord Jesus in person with His perfect Bride. Thus have we followed the Church to the beginning of her long-expected reign upon earth. Here we shall leave her for the present, and pass to another dread chapter in the Mystery of the Ages.

CHAPTER VIII.

THE GREAT TRIBULATION AND THE ANTICHRIST.

WE must now proceed to trace the course of events upon earth, between the reception of the Church into Heaven and the second coming of the Lord Jesus Christ to earth, accompanied by this same Church.

The parable of the Ten Virgins opens up to our view the first sad scene upon the deserted earth. When the Bride, represented by the five virgins who were ready, had gone in with the Bridegroom to the marriage, the door was shut, the earth thus being left without any member of the Church upon it.

Then is described the action of those who had deceived themselves and the world and their fellows, by the profession of a faith in Christ, which yet was not faith. But they had not deceived God. These are represented by the five foolish virgins. When their former brethren have departed they, in their confusion, clamour to be taken away also, saying, 'Lord, Lord, open to us.' But the Lord shall answer them (in what manner does not appear), 'Verily, I say unto you, I know you not.' They are no more to Him than other sinners of the Gentiles who never heard His Name.

After this, human society will develop into a state of universal anarchy. Why so? Because God the Holy Ghost shall have departed from men, being 'taken out

of the way' (ἐκ μέσου γένηται) with the Church. The Holy Ghost was sent among men, or GIVEN, on the Day of Pentecost, for one special purpose, namely, to dwell in the members of the Church on earth for the accomplishment of their sanctification. When the Church shall have left the earth, this purpose shall have been accomplished, and the gift of the Holy Ghost will be withdrawn also. At His departure, the restraint which now keeps in check Satan and his evil angels, so that they cannot carry out all their malicious designs upon earth, will be removed, and the result will be anarchy everywhere, confusion and chaos, not only in the world of men, but in the world of nature also.[1]

That the presence of the Holy Ghost prevents a chaos now, we may learn from Scripture. That His withdrawal will lead to one, we have proof also. I refer in the first place to 2 Thess. ii. In that chapter Satan's working is described. It is called the 'mystery of iniquity,' and it is clearly stated (in verses 6 and 7) that a Living Person is restraining a tremendous outbreak of wickedness, and also the revelation of the *man of sin*. The Greek of verses 6 and 7 is as follows: καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας· μόνον ὁ κατέχων ἄρτι, ἕως ἐκ μέσου γένηται.

Here St. Paul says to the Church, 'Now ye know (*i.e.*, ye are personally acquainted with) that which restraineth (the man of sin).' Who is this but τὸ Πνεῦμα, the Holy Ghost? τὸ κατέχον, being neuter, points to the probability of the neuter designation of the Spirit being at the time in the Apostle's mind. The Church is not person-

[1] See St. Luke xxi. 25-27, which refers to this time as follows: 'There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity: the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.'

ally acquainted with any PERSON but HIM who dwells in her for her sanctification. Verse 7 may be rendered, 'Only there is One that restraineth now, until he be taken out of the way.'[1]

There is no person known to the Church, who can restrain Satan's work, but God the Holy Ghost. If it be said that it is peculiar for Him to be spoken of as being *given* and *sent*.[2] But 'until He be removed' is a more proper translation. If the Saviour sent the Comforter, and the Father gave Him, the One can take Him away again, and the Other can withdraw Him.

But there is further Scripture authority for concluding that the Holy Spirit shall be removed with the Church. The time which will immediately precede the Second Advent is compared by Our Lord to the days of Noah.[3] The particular feature of the days of Noah is described thus in Genesis vi. 11: 'The earth also was corrupt before God, and the earth was filled with violence.' And God's determination in view of this was expressed to Noah thus: 'And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and behold I will destroy them from the earth.'[4]

But 120 years before the Flood took place, God withdrew His Spirit from among men, as is revealed in Gen. vi. 3: 'And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.' I quote the Hebrew of this verse as follows:

[1] See Revised Version—ὁ κατέχων, here masculine, points to a living person. See pp. 23-25.
[2] St. John vii. 39; xv. 26.
[3] See St. Luke xvii. 26; St. Matt. xxiv. 37.
[4] Gen. vi. 13.

וַיֹּאמֶר יְהוָה לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשַׁגַּם הוּא בָשָׂר וְהָיוּ יָמָיו מְאָה וְעֶשְׂרִים שָׁנָה׃

The verb יָדוֹן which the Authorised Version renders 'strive,' is better translated otherwise. The terms used by the LXX. and the Vulgate (*καταμείνῃ* and 'permanebit' respectively) give us the following result: 'My Spirit shall not always remain, or continue, or abide, in men' (man), and the Syriac agrees with these. Then the verse would express this meaning: The Lord decided that His Spirit should not always remain among men, for they are corrupt and sinful flesh; yet after the Spirit shall have departed from among them, they shall be left for 120 years to their own devices, before the destruction of the Flood overtakes them. If the renderings of the 'many ancient versions' alluded to in the Revised Version margin at this place as giving 'abide in' be disallowed, the more proper translation of the Hebrew, viz., 'rule in,' or 'over,' will not so materially alter the sense as to interfere with my contention, that the Holy Spirit of God was withdrawn from among men for a definite period (apparently 120 years), before the judgment of the Flood, and that during that period human society was in a state of the most terrible corruption, violence, and anarchy—a chaos, in fact, second only in its terrors to that which is yet to come.[1]

And if this be so, the saying of our Lord, that the days of the Son of Man which are coming shall have the same broad features as the days of Noah, leaves us no room at all to doubt that Almighty God will take away His Holy Spirit from among men when the Church leaves the earth. We see, then, how the way is to be prepared for the awful manifestation of Satan's power to work ruin upon this earth, which will take place by-and-by, and which we now speak of under the title of THE GREAT TRIBULATION.

[1] See St. Matt. xxiv. 21; St. Mark xiii. 19.

In order to arrive at an intelligent conception of this period of the world's history, we must trace out Satan's daring plan, which, as God's Word reveals to us, he will seek to carry out. Satan's rage against Almighty God concentrates itself upon what he doubtless knows to be—the impossible task of overthrowing the kingdom of the Lord Jesus Christ. He cannot, of course, touch the Lord Jesus Christ in His own Person (though he did fight against Him during His life on earth, at which time he was routed),[1] so he turns his malice against the human race, from among which the Lord is gathering in His subjects. Satan's great aim, therefore, is to wrest the subjects, or the elect of the Lord, out of the hand of God. This also he is powerless to accomplish,[2] nevertheless he tries. But he WILL succeed in winning for himself the allegiance and subjection of the rest of the human race, which, caring nothing for Christ or His kingdom, yields itself entirely to work the devil's will, he being its father, and its members his children,[3] and these he inflames against God's own elect.

Now, at the rapture or reception of the Church into Heaven, Satan will see that he is baulked of a large portion of his prey,[4] therefore his rage and fury will be a thousandfold whetted against the remnant.[5] The remnant of the woman's seed are the Jews. Where will any of God's elect be found at this period of the world's history? A small remnant of elect Jews and Gentiles will remain on earth throughout the whole period of the Great Tribulation, and until the Second Advent. Of course, these elect ones will be of the second and third Orders

[1] See Rev. xii. 4, 5. [2] St. John vi. 37; x. 22-29; xvii. (all).
[3] St. John viii. 44; Acts xiii. 10; 1 John iii. 10.
[4] Matt. xvi. 18.
[5] See Rev. xii. 17, 'the woman' being the Jews, 'for it is evident that our Lord sprang out of Judah' (Heb. vii. 14), and *He* is the man-child referred to in this chapter, and the Church is here identified with Him, as it is her right to be. Compare Gal. iii. 7 and 9.

only. Many of these elect will be slain in the tribulation.[1]

At the Second Advent the number of elect Jews still alive will be 144,000.[2] Are these the same 144,000 who are mentioned in Rev. xiv. 1-5? *They may be*, and I think they are, for the latter are seen standing on Mount Sion, which is an earthly mount in Jerusalem, and therefore are (presumably) still living men. That the sealed company of Rev. vii. was certainly upon earth at the time of its being sealed cannot be denied, and we may identify it with those mentioned as marked in Ezek. ix. 2-4, and if this latter company be identified with that of Rev. xiv. 1, then these must have been yet alive on earth, and also identical with the company of Rev. vii. The number of elect Gentiles who will be alive at the close of the period of terror does not appear. They are, however, noticed as the sheep in St. Matt. xxv. 31-46, the elect Jews being the faithful servants of verses 14-30 of the same chapter.

Since Satan cannot overthrow the kingdom of Christ in even its least part, his plan forms itself into an attempt to draw to himself the allegiance of as much of the human race as possible, and from the departure of the Church until the Second Advent he will hold an unfettered sway over all mankind with the exception of the elect of God. The consummation of this sway will be, when Satan's Incarnation, who is described in 2 Thess. ii. as the 'Man of Sin,' 'the Son of Perdition,' is revealed, opposing and exalting himself above all that is called God or that is worshipped, 'so that he as God sitteth in the Temple of God, showing himself that he is God . . . even him whose coming is after the working (κατ' ἐνέργειαν) of Satan, with all power and signs and

[1] See Rev. xiii. 15; vi. 9-11 (these are evidently Jews); vii. 9-17 (these from among the Gentiles, see verse 9; and in verse 14, 'these are they which came out of THE GREAT TRIBULATION').

[2] See Rev. vii. 2-8.

lying wonders, and with all deceivableness of unrighteousness in them that perish.'[1]

This manifestation is further described in Rev. xiii. as the beast to whom the dragon—*i.e.*, Satan—gives his power and his seat and great authority, so that he opens his mouth in blasphemy against God, to blaspheme His Name, and His Tabernacle, and them that dwell in Heaven—*i.e.*, the Church—more especially. He will even overcome the saints in war, and rule the world.[2] A second beast arises also, to help this Satanic Incarnation by carrying on his work and by glorifying him before the world.[3] There is a remarkable note with reference to this Son of Perdition in Rev. xiii. It is this (verse 3): 'And I saw one of his heads as it were wounded to death'—literally 'slain'—(ἐσφαγμένην εἰς θάνατον), 'and his deadly wound' (ἡ πληγὴ τοῦ θανάτου) 'was healed, and all the world' (ὅλη ἡ γῆ) 'wondered after the beast.' We shall see the significance of this in a moment.[4]

Now, in the consummation of this Satanic plan, we see also the consummation of Satanic SUBTILTY. The history of the earthly life of our Lord Jesus Christ being indestructibly preserved in the Bible, which will exist in the world as long as the world exists, will be in the hands of the elect during the Great Tribulation, and that they will be familiar with it, we cannot doubt. But Satan's aim being to deceive them into thinking that his Incarnation is the Messiah or Christ of the Jews, and the Lord of the Gentiles, he will cause the earthly life of the Man of Sin to assimilate as much as possible, in its history, with the history of the life of the

[1] The Temple of God is that in Jerusalem, rebuilt (after a fashion) by the Jews at this time.

[2] Rev. xiii. 7. See also Dan. xi. 36, etc.

[3] See Rev. xiii. 11-18; St. John xvi. 15. Notice Satan's imitation of this Divine arrangement.

[4] See also Rev. xiii. 14, where the second, or assistant beast, emphasizes this fact. See pp. 125, 126.

Incarnate Son of God, so that the elect may be confused, and perchance deceived, so that they shall fall.

He shall succeed so far, that some of the elect (Jews more particularly) shall fall, but only temporarily, as appears from Dan. xi. 33-35: 'And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. *And some of them of understanding shall fall*, to try them, and to purge, and to make them white, even to the time of the end, because it is yet for a time appointed.' But we have Christ's word for it that they cannot fall away altogether; see St. Matt. xxiv. 24: 'For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.'

It is revealed to us how it is that Satan will practise this deception. Firstly, we gather from 2 Thess. ii. that there is something mysterious about the Son of Perdition. His presence is after, or according to, the operation, *i.e.*, the working, or energy, of Satan, in all power and signs and lying wonders, and in all *craft*, or *guile* of unrighteousness; for this is the literal signification of 2 Thess. ii. 9, 10.[1]

Remembering that this being is the ANTICHRIST, that is, point by point, the *direct opposite* of Christ, we are here brought face to face with such consummate audacity on Satan's part, that we can well believe it to be the last concentrated blaze of that diabolical hatred and rage against God which he has been nursing ever since his fall. I will recount the salient features of our Lord's

[1] The Greek is, οὗ ἐστὶν ἡ παρουσία (*presence*), κατ' ἐνέργειαν (*according to the operation*) τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους, καὶ ἐν πάσῃ ἀπάτῃ (*craft*) (τῆς) ἀδικίας, κ.τ.λ. There is no stop after Σατανᾶ.

history, so that we may contrast them with those of the Antichrist, and thus see something of the depths of Satan. Our Lord Jesus Christ was wonderfully born of a woman (a virgin) through the operation of the Holy Ghost, and was thus endowed with two natures, both perfectly holy, the human and the Divine, and He is 'the Bright and Morning Star'[1]—that is, the chief or pre-eminent Morning Star among all the morning stars, for there are many.[2] If Christ is the pre-eminent Morning Star, then 'Morning Star' is a glorious title among the Heavenly beings, as indeed Job xxxviii. 7 proves it to be. If another proof be needed, it is found in Rev. ii. 28, where the Lord says that He will bestow that title upon the members of His Church, 'and I will give to him the Morning Star.'[3]

Now, contrast this with Antichrist. He will be born of a woman[4] (for He will be human as well as Satanic ; see Isa. xiv. 16), through the operation of Satan,[5] and will thus be endowed with *two natures*, both completely wicked, viz., the ruined human nature, and the devilish. He also will affect to be the Morning Star.[6]

Understanding 'Morning Star' (or simply 'Star,' where it will bear the sense) as a Heavenly title, we can from Isa. xiv. 13 gather some idea of the overweening pride and ambition of the Antichrist, and in Dan.

[1] Rev. xxii. 16: ὁ ἀστὴρ ὁ λαμπρὸς (καὶ ὀρθρινός) ὁ πρωϊνός.

[2] Job xxxviii. 7.

[3] καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. Compare 2 Pet. i. 19 (φωσφόρος), and Dan. xii. 3 (מַזְהִירִים) ; also Prov. iv. 18, and St. Matt. xiii. 43.

[4] Rev. xiii. 18.

[5] 2 Thess. ii. 9.

[6] See Isa. xiv. 12, which treats of Antichrist: 'How art thou fallen from heaven, O Lucifer, *Son of the Morning*.' This is the Hebrew: אֵיךְ נָפַלְתָּ מִשָּׁמַיִם הֵילֵל בֶּן־שָׁחַר From meaning 'brightness' הֵילֵל comes to be 'morning star.' 'Lucifer' (light-bearer) is not a correct translation for הֵילֵל (see Revised Version 'day star'), it is rather the translation of the LXX. ἑωσφόρος, and the word is taken bodily out of the Vulgate.

viii. 10, 11 we see to what extent he prospers. He will profess to be the Christ, even opposing the Lord to His face,[1] and will be received as such by the Jews, that is, by all except the elect.[2] But in the end 'he shall be broken without hand,' and from Isa. xiv. we learn the depth and degradation of his fall.[3]

From this passage of the Antichrist's history we can get some insight into Satan's subtilty. He who was himself once a Morning Star can thus abuse his knowledge in furthering his crafty designs against the Lord Jesus Christ and the people whom He holds so dear. But there is worse to follow. Our Lord Jesus Christ came of a poor and lowly family; He grew up as a despised person—a Nazarene. Nobody thought anything of Him during the first thirty years of His life (this is spoken with regard to the world in general). And when He went among the Jews after His baptism, professing to be the Christ both by His words and works, He was rejected, and His claim to be their Messiah and King was disallowed. Yet He was a man of peace, and spoke tender and blessed words to all who would hear Him. He also may be said to have been noted for the smallness of His following, *i.e.*, His really faithful disciples. All this was foretold of Him by the prophet Isaiah,[4] and the accuracy of the prophecy is vindicated in the New Testament.

Now, Satan knowing well that the Jews will always have a regard for the Old Testament Scriptures, will see that the development of his Antichrist takes place upon their lines. So much so, indeed, that men who shall choose to compare the rise and progress of the Antichrist with those of THE CHRIST, shall come upon many remarkable coincidences.

[1] See Dan. viii. 25; St. Matt. xxiv. 5.
[2] See St. John v. 43, where 'another' is the Antichrist.
[3] See Rev. xix. 17-21.
[4] Isa. liii.

In the first place, the prophet Daniel[1] tells us that the Antichrist will have a mean origin. It is said, 'And in his estate shall stand up *a vile person*'[1] (the Antichrist).

The translation of the Hebrew word נִבְזֶה by the term 'vile person' is misleading; for נִבְזֶה is the very word used of our Lord Himself, in Isa. liii. 3, where it is twice rendered 'despised.' The verse, then, may read thus: 'And in his estate shall stand up a man despised, to whom they shall not give the honour of the kingdom, but he shall come in peaceably and obtain the kingdom by flatteries.' *He will be at first despised and rejected of men;* for though seeking the kingdom of Babylon,[2] yet the splendour of it shall not be given to him by men, but he will in the end obtain it by craft. Apparently a peaceably-disposed man, his hypocritical suavity will gain for him some friends, a small following at first,[3] but by continual flatteries, and by entering upon a league or covenant with the neighbouring nation of the Jews, he shall gradually rise till he shall have obtained the kingdom of Babylon, and the kingship of the Jews, which will develop into what will be for three or four years the most powerful world-empire which this earth shall have seen up to that time.[4]

But yet another point of similarity between the histories of the Christ and the Antichrist. The Lord Jesus Christ performed many gracious miracles, to which He appealed for proof that He was the Son of God and The Christ.[5] And the Jews knew very well that the Messiah would substantiate His claim to their allegiance by miracles.[6] They probably inferred this from the Scriptures, especially

[1] Dan. xi. 21. [2] See Isa. xiv. 4. [3] Dan. xi. 23.
[4] The Chosen Nation is here called 'Jews' only when Jews alone are spoken of—*i.e.*, irrespectively of the '*lost*' tribes.
[5] See St. John v. 36; x. 25; xiv. 11; xv. 24.
[6] See St. John vii. 31.

from Isa. xxxv. 3-6, as follows: 'Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert,' etc.

The Antichrist will therefore do miracles, but they will be miracles of Satanic origin.[1] The prophet Daniel[2] says that craft shall prosper in his hand, yet his power shall not be his own, but Satan's, as the New Testament explains, and in the Book of Revelation[3] we are told how he will perform miracles through his coadjutor. But Satan's audacity rises to a still higher pitch. Isaiah[4] and Daniel[5] tell of the death of Christ, and their Books will be in the hands of the Jews during the Great Tribulation. Moreover, they will be accurately understood, with the rest of the Old Testament Scriptures, by the elect, who will teach all who may be willing to hear them during those troublous times.[6] These students of the Word of God will find also the information that the Messiah, though put to death, yet rose again,[7] and appeared alive.[8]

Now, if they see no such thing in the Antichrist's history, the elect, at least, would come into no such danger of being deceived as our Lord declares they shall come into.[9] But *they will see* an apparent death and resurrection of Antichrist. It is thus spoken of in the Book of Revelation:[10] 'And I saw one of his heads

[1] See 2 Thess. ii. 9-11, 'signs and lying wonders,' as St. Paul calls them.
[2] Dan. viii. 23-25. See also Matt. xxiv. 24.
[3] Rev. xiii. 11-15. [4] Isa. liii. 8, 9. [5] Dan. ix. 26.
[6] Dan. xi. 33. [7] Ps. xvi. 8-11; Hosea vi. 2. [8] Isa. xxvi. 19.
[9] See St. Matt. xxiv. 24. [10] Rev. xiii. 3, 12, 14.

wounded to death, and his deadly wound was healed, and all the world wondered after the beast.'[1]

Thus Satan would try to deceive even the very elect. But he shall not succeed in doing this, though he will easily cause the rest of the world to do his will, for it is said : ' All the world wondered after the beast. And they worshipped the dragon which gave such power unto the beast : and they worshipped the beast, saying, Who is like unto the beast ? Who is able to make war with him ?'[2]

But now we come at last to the acme of Satan's diabolical tricks, his ' summum malum,' as it were. His depravity can go no further, for Almighty God will let him work his will, unto his own everlasting confusion and terror in the lowest abyss of hell. This last great wickedness is none other than the revelation of a Satanic Trinity, to be pressed upon the notice of mankind as the most worthy object of its worship.

In Rev. xiii. 2-4 we find this : that the dragon, who is that old serpent, the devil and Satan, gives to his human Incarnation (the Antichrist or beast) his power (*δύναμιν*), and his throne (*θρόνον*), and great authority (*ἐξουσίαν μεγάλην*), and that he so well carries out the will of his FATHER, the devil, that he reveals to mankind that the Dragon *is* his father, and *has given* him all his power, and that, therefore, the world should worship the Dragon. But mark, he calls his father not the devil and Satan, but *ὁ ΔΡΑΚΩΝ*, the Dragon, which word, if it be (as is most probable) derived from the Greek *δέρκομαι*, means *the seeing one*, and then, *the living one*. And the world gives heed to the beast (*τὸ θηρίον*), ' and

[1] The Greek for 'wounded to death' is *ἐσφαγμένην εἰς θάνατον*, which means *slain* or *slaughtered* or *sacrificed* to death, and for ' deadly wound' we find *ἡ πληγὴ τοῦ θανάτου αὐτοῦ*, ' his stroke of death,' or ' the stroke of his death.' It is the same in verse 12, and in verse 14 it is the 'stroke of the sword.'

[2] Rev. xiii. 3, 4. They will do this for reasons given in 2 Thess. ii. 11, 12.

they worshipped the Dragon, which gave power unto the Beast.'[1]

And, further, this beast, the Antichrist, the devil's son in human form, proceeds to instruct the world to worship himself, and it does so: 'And they worshipped the beast, saying, Who is like unto the Beast? Who is able to make war with him?' Here we have the Satanic father and son, and the third person of this devil's trinity appears in that other beast of Rev. xiii. 11-18. We find from this passage that *his* work is to GLORIFY the Antichrist, by exercising all his power before him, by causing men to worship him, and by giving life to an image of the first beast.

Note here the Devil's caricature of the Holy Ghost's work, and compare St. John xvi. 13-15. Whereas the Holy Ghost is the Spirit of Truth, and leadeth men into all truth, this third person of the Satanic Trinity 'deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast.' And whereas the Holy Ghost glorifies and exalts Christ among men, the spirit of evil glorifies the Antichrist, 'saying to them that were on the earth that they should make an image to the beast, which had the wound by a sword and did live.' And whereas the Lord Jesus Christ gives His members a new name,[2] and marks His people with the seal of the living God,[3] the spirit of Satan will cause 'all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads, and that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name.' This number is 666. The challenge[4] to count the number of the beast does not much concern the Church, which will be in Heaven when the Antichrist is reigning, and will then know all things. But it seriously concerns the elect

[1] Rev. xiii. 4.
[2] Rev. iii. 12.
[3] Rev. vii. 2.
[4] Rev. xiii. 18.

Jews and Gentiles; however, they will have the necessary wisdom given them when their time of trial comes. Here, then, is an account as succinct as may be of Satan's great plan to blot out from the earth, and from the minds of men, the worship and knowledge of the true God. His attempt does not consist in merely a flat denial of the Divinity, but in a revelation of himself as the Divine One, 'showing himself that he is God,' and exalting himself above all else that is called God, or that is worshipped.[1]

The Antichrist will rise into power out of a chaotic world, and this chaos, or GREAT TRIBULATION, will have prepared men's minds to acknowledge him as the lawful governor of the human race. But before we go into any more particulars with regard to the Antichrist, we must pursue our way in tracing as clearly as we can, in detail, the events of THE GREAT TRIBULATION.

[1] 2 Thess. ii. 4.

CHAPTER IX.

THE GREAT TRIBULATION AND THE ANTICHRIST (*continued*).

WE will now proceed to study more particularly some of the Bible's descriptions of the time which must elapse between the departure of the Church into Heaven and the Second Advent. This time is called by our Lord 'the hour of *the temptation* which is about to come upon the whole world to try them that dwell upon the earth.'[1] Old Testament and New Testament alike proclaim it to be the worst convulsion that ever can take place. The prophet Jeremiah in describing it pictures the earth as reverting to a chaos of, perhaps, worse dimensions than that referred to in Gen i. 2. These are Jeremiah's words: 'I beheld the earth, and lo, it was without form and void;[2] and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate, yet will I not

[1] Rev. iii. 10. From this time the Church is kept (*κάγώ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ*; see here, and St. Luke xxi. 36.

[2] 'Desolation and emptiness' is the literal translation—תֹהוּ וָבֹהוּ; compare Gen. i. 2 and Isa. xxxiv. 11.

make a full end. For this shall the earth mourn, and the heavens above be black, because I have spoken it, I have purposed it and will not repent, neither will I turn back from it.'[1]

The prophet Isaiah takes up the sad refrain thus: 'Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows[2] from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.'[3]

But these words from Rev. ix. 6 seem to express the very worst that can be expressed in words: 'And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them'; than which there is no more vivid description of real desperation.[4]

This tribulation shall fall upon Jews and Gentiles alike; even the elect will partake of it,[5] but for their sakes a full end will not be made.[6] As regards the location of the nations of the world at this time, we conclude that these are the days of the ten toes of the image of King Nebuchadnezzar's dream.[7] Also they are the days of the ten horns, and afterwards the little horn, of the fourth beast of Daniel's vision.[8] This little horn corresponds with the 'King of fierce countenance' of Daniel viii. 23, who is none other than the Antichrist.

[1] Jer. iv. 23, etc.
[2] *Cf.* Gen. vii. 11.
[3] Isa. xxiv. 17-20. See also Amos viii. 11-13.
[4] See also Dan. xii. 1; St. Matt. xxiv. 21; St. Mark xiii. 19, 20; St. Luke xxi. 22.
[5] Dan. xi. 33-35.
[6] St. Mark xiii. 20; St. Matt. xxiv. 22.
[7] Dan. ii.
[8] Dan. vii. 7, 8.

These are also the days of the ten horns of the beast of Rev. xiii. 1 and xvii. 7, 12. Rev. xvii. and xviii. prove to us, even if we had not the statement in Isa. xiv. 4, that Antichrist will be King of Babylon, and that he will rule over all those parts of the earth which he, with the help of his ten tributary kings, can reach[1]; that is almost certainly, as much of the earth as is represented by the *whole* image in Nebuchadnezzar's dream,[2] and that will be the *whole* extent of the ancient Empires of Babylon, Medo-Persia, Greece, and Rome.

Now, it does not materially concern us who belong to the Church to assign either names or localities to the ten tributary kingdoms; it is sufficient for our present purposes to be fairly certain of the limits of their aggregate extent: for before they shall have come into actual existence we shall know all things. Of course, they will be evolved from the chaotic confusion of the nations of the world at a time when mighty and terrible wars will be of continual occurrence. As regards the kingdoms of the world other than these ten nothing definite is revealed, except that they will be well affected towards the Antichrist, and will worship him.[3] But in all the turmoil and terror the Jewish nation will preserve its identity, and shall, for a time at least, be settled in its own land—for the time, that is, previous to Antichrist's reaching the zenith of his power. Till then the Jews will even be in league with him.[4] 'And he shall confirm a covenant with many for one week'—that is, for seven years; and for three years and a half it shall stand, these years being occupied by the Antichrist's wars,[5] victories, and consequent rise into absolute power.

The Jews, being in possession of their country and capital for three years and a half certainly, and for how long before that time we cannot say, will evidently make

[1] Rev. xvii. 13. [2] Dan. ii. [3] Rev. xiii. 3, 4.
[4] Dan. ix. 27. [5] See Dan. vii. 24.

some attempt at building a temple in Jerusalem; for when the Antichrist breaks his covenant with them, 'he will sit in the temple of God.'[1]

During this residence of the Jews in the Holy Land, the nation as a whole (the only exceptions being the elect) will practise very terrible iniquities. The prophet Ezekiel describes their wickedness at this time.[2] His book is full of exposures of the sins of the nation in all their native deformity, as well as of the sufferings it will have to undergo at the hands of the triumphant Antichrist, all of which are appalling to read of. Yet we know that they are the long-threatened judgments of God descending upon His rebellious people.[3] The concentrated fury that will be poured out upon the Jews at this time is a terrible warning to ungodly sinners, and proves what is meant by the Bible declaration that 'Our God is a consuming fire.'[4]

What could be more terrible than this: 'Son of man, the House of Israel is to Me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God: Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in Mine anger and in My fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of My wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I, the Lord, have poured out My fury upon you.'[5]

[1] 2 Thess. ii. 4, and compare Ezek. viii.

[2] See Ezek. xxii., especially verses 15-22 and 31, and chapter viii., in which is described what will happen when Antichrist breaks the covenant.

[3] See Deut. xxviii. 15-68.

[4] Heb. xii. 29.

[5] Ezek. xxii. 18-23. See also the Book of Joel, and Zech. xiii. 8, 9.

It may be said, If the Antichrist is the destroyer of the Jews, how can it be said that their destruction is of the Lord? True, the Antichrist is the *apparent* cause, but the Antichrist, even with all his mighty pride, is to be used as the Lord's instrument for the punishment of the rebellious Jews, just as Nebuchadnezzar, his predecessor in the kingdom of Babylon, was used aforetime. That God is the real Avenger we learn from Ezek. ix. It is He who sends forth the destroying angels, and it is at His command that the destroyers consume the rebels. The abandoned and depraved state of the Jews when these things come to pass is seen from their expressions, reported in Ezek. ix. 9 and viii. 12: 'For they say the Lord hath forsaken the earth, and the Lord seeth not.' One of the worst sins of the Jews at this time will be their commerce with evil spirits,[1] as it will also be the crying sin of the whole human race.[2]

But for a succinct account of most of the terrors of the Great Tribulation we are dependent upon the Book of Revelation.[3] The awful calamities and catastrophes that Satan will inflict upon mankind in general are represented in the Book of Revelation as taking place only at such times as God Almighty permits, and they are controlled by Him within such limits as He thinks best, in spite of all the rage of Satan's pride and power.

The first events of terror are consequent upon the opening of the seals of the seven-sealed book.[4] The sending forth of the four horses and their riders[5] results in (1) universal war on earth; (2) universal scarcity of food, bordering upon famine; (3) death by sword, hunger,

[1] See Ezek. xiii. Women are especially sinners in this matter.

[2] See Isa. viii. 19-22; Ezek. xxi. 21, 22, etc. And compare Isa. viii. 14, 15 with Isa. xxiv. 17-20. Ezek. xxi. 25-27 shows that this destruction of Jerusalem is that immediately before the Second Advent, when 'He whose right it is' shall reign (Hosea iv., specially verses 12 and 13; Micah iii. 5-7).

[3] Chapters iv. to xix.

[4] See Rev. v. 1; vi. 1.

[5] Rev. vi. 1-8; with this compare Zech. vi. 1-8.

and wild beasts, throughout a fourth part of the earth.[1] During these judgments many of the elect, both Jews and Gentiles, will be killed, and their souls will be preserved by God 'under the altar' (*ὑποκάτω τοῦ θυσιαστηρίου*), that is, the altar in Heaven,[2] after whose pattern was made the Jewish temple altar. There they cry aloud to God, saying, 'How long O Lord, holy and true, dost Thou not judge, and avenge our blood on them that dwell on the earth? And white robes were given unto everyone of them, and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled.'[3]

The opening of the sixth seal carries us on to the close of this time of terror. There comes then an earthquake such as was not since men were upon the earth, so mighty an earthquake and so great.[4] Then are fulfilled our Saviour's words: 'And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of Heaven shall be shaken.'[5]

Here also we have the complete fulfilment of Joel's famous prophecy, which is quoted by St. Peter in Acts ii. 14-21.[6] Behold, then, a black sun, a bloody moon, and drooping stars! Behold a heaven withering, and an earth tottering to its fall! Behold kings and great

[1] See the Book of Joel.

[2] Rev. viii. 3; xi. 19; with which compare Heb. viii. 1-6, specially verse 5.

[3] Rev. vi. 10, 11.

[4] Rev. vi. 12-17 and Rev. xvi. 18-21 are parallel passages describing the same events and time.

[5] *δυνάμεις τῶν οὐρανῶν*, 'the powers of THE HEAVENS' (St. Matt. xxiv. 29; St. Mark xiii. 24, 25; St. Luke xxi. 25, 26).

[6] Compare the whole of the Book of Joel, especially chapter ii. 10, 30-32; and chapter iii. 15.

men, rich men, and mighty, mingling with the bond and the free, in one hideous, terror-stricken rush to hide themselves in dens and rocks of lofty mountains, calling out in their impotent fear to flinty stones to fall upon them, and giant peaks to crush and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb! In such a plight does the devil leave his dupes![1]

But before the entire host of men is consumed in these avalanches of ruin, the Lord will have set His mark upon the elect of the Chosen Nation.[2] In Rev. vii. we read that 144,000 Israelites are preserved to replenish the regenerated earth when the Lord Jesus Christ shall have commenced His personal reign.[3] Twelve thousand out of each tribe are marked by holy angels, showing this, that the twelve tribes, though lost to men, are known to God. Then there appear in their places in Heaven the elect who were martyrs in the Great Tribulation. These evidently are the persons represented by 'the souls' of Rev. vi. 9-11, whose number is fulfilled in the times of Rev. vii. 9-17. They are NOT the Church, for they are distinct from the elders,[4] one of whom expressly declares that 'These are they which came out of THE GREAT TRIBULATION' (ἐκ τῆς θλίψεως τῆς μεγάλης, literally, 'out of the tribulation, THE GREAT ONE'). These blessed ones will then represent in Heaven the second and third Orders of the Lord's kingdom, quite evidently the third;[5] but this also seems emphatically enough to include the second Order as well. 'All nations, and kindreds (tribes), and people, and tongues,' *must* include the Chosen Nation.[6]

[1] Compare 2 Pet. iii. 10-13, which reaches on to the times described in Rev. xxi. 1, at the end of the Millennium.

[2] Compare 1 Chron. xvi. 22; Ps. cv. 15.

[3] See Ezek. ix. 4. [4] Rev. vii. 13. [5] See Rev. vii. 9.

[6] Compare with this the Greek of verses 4 and 9. ἐκ πάσης φυλῆς υἱῶν Ισραήλ. (Verse 9) ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν.

Then in Rev. viii. 1-6 we see preparations going on in Heaven for the sounding of the seven trumpets, which means more terrors to mankind, probably partly concurrent with, or in the intervals of, the former calamities.[1] The sounding of the trumpets brings upon earth the following miseries: *First*, hail and fire mingled with blood, which cause destruction to the third part of trees, and all green grass.[2] *Second*, the star Wormwood (whether a being or inanimate matter does not appear, the star in Rev. ix. 1 is certainly a being) embitters a third part of all springs and rivers, causing many men to die from drinking of them. *Third*, sun, moon, and stars smitten, so that their light is reduced by a third part; thus daylight will be gloomy, and the night likewise. *Fourth*, a plague of hellish locusts for five months, to torment all but the elect of the Chosen Nation.[3] These devilish emanations are described at full length in Rev. ix. 3-11.[4]

[1] In the preparations (Rev. viii. 1-7) we notice that the elect saints yet remaining upon earth continue in prayers which rise to God and are answered, as in verse 5.

[2] Compare Zech. xiii. 8; the third part probably means that in an estimate of the destruction throughout the whole earth as much as one-third part of the things named is ruined, while the saved will amount to two-thirds. It cannot mean that the earth was portioned out into three divisions, and that one of them suffered, while the others escaped. Such an interpretation would not be in keeping with the revelation

[3] Rev. ix. 4; Ps. xci.

[4] If any exception be taken to the unnatural appearances of these animals, it will suffice to remind the reader that quite as hideous shapes, if not more so, are now pictured daily in some classes of illustrated literature. Human heads are attached to birds, beasts and fishes, etc. In fact, living creatures without exception are dismembered and recreated on paper in forms as composite as possible, and as grotesque and hideous as may be, and this is done by human beings. (Would they care to admit that their imagination is excited by the Evil One?) Now Satan, who has a far more powerful and fertile faculty of invention, is able not only to imagine unnatural forms, but also to give them body and existence. The heathen have always had like ghastly forms for their idols, masks, and dresses, and in mediæval times similar forms were pictured by Europeans, and *now* the civilized nations are found going in the same direction. Theosophists, Spiritualists, Fakirs, and such like 'Occultists,' will soon branch

They are ruled over by the angel of the abyss, called Abaddon or Apollyon. *Fifth*, a plague of devilish horses, who should slay the third part of mankind. During these plagues the human race continues in subjection to Satan, worshipping demons[1] (*δαιμόνια*) and idols, committing murders, and sorceries, and fornications, and thefts.

Rev. x. tells us of hidden declarations uttered by the voices of the seven thunders, and then notes that the MYSTERY OF GOD is nearly finished. This MYSTERY hath been declared to the prophets, and this is that which we are now trying to throw some light upon, because the understanding of it is granted to the Church, as the Lord and His apostles have declared.[2] The Mystery will be ended in the days of the voice of the seventh angel, when he shall begin to sound his trumpet. This mighty angel, standing upon the earth and sea, who declared that there should be a limit to TIME, gave the apostle and seer St. John a little book, with directions to eat it up, and, said he, 'It shall make thy belly bitter, but it shall be in thy mouth sweet as honey,' and so it was.[3]

The explanation of this (see references) evidently is that the first joy and delight of the apostle at being taken into the confidence of Almighty God, and hearing and seeing His plans, was afterwards embittered by the contemplation (or digestion) of the tremendous issues which they involved—issues which, as he saw, so continually resulted in 'lamentation and mourning and woe.' Yet he alone would not have this experience.[4] He must prophesy again before many peoples, and nations, and tongues, and kings. And those who shall hear or read his

out into exhibitions of similar hideous Satanic deformities at their séances. In fact, the Indian Fakirs have broken the ground long since.

[1] Rev. ix. 20, 21.

[2] See St. Matt. xiii. 11; St. Mark iv. 11; St. Luke viii. 10; Eph. iii. 2-6, 9; vi. 19; Col. ii. 2; 1 Cor. iv. 1.

[3] *Cf.* Ezek. ii. 8-10; iii. 1-4; Ps. cxix. 103; xix. 10; Job. xxiii. 12; Jer. xv. 16.

[4] Rev. x. 11.

words in faith shall have the same sweetness and bitterness that he had. We ourselves may feel it as we contemplate these things. The mouth is sweet as honey from the taste of the words of our Lord, who so graciously condescends to grant wisdom, and knowledge, and the understanding of His Mysteries to the least of His servants ; but thinking thereon we can weep. Alas ! poor deluded human race ! Alas ! Jews and Gentiles, how great are your sufferings and griefs ! But they are not greater than your sins deserve. And ye will not repent. Alas ! the inward digestion of the true sayings of God *must make the belly bitter.*

And now we come to the scenes which the eleventh chapter of Revelation opens up. The Seer is commanded to measure the Temple of God, and the Altar, and them that worship therein. 'But the court which is without the Temple leave out, and measure it not, for it is given unto the Gentiles, and the Holy City shall they tread under foot, forty and two months.' Where was this Temple of God and the Altar ? *There will be at this time a* 'temple of God' in Jerusalem,[1] but it will be used by Antichrist. There will also be *a* 'Temple of God' in Heaven.[2] This latter will probably be furnished with worshippers, at least for a time.[3]

I think we must leave the question of the Temple of Rev. xi. 1 and the Altar open, not knowing for certain whether they be in Heaven or earth. However, some may think that verse 2 confines them to earth ; I will not say yes or no—it may be so. At any rate, the court which is without the Temple is certainly on earth, 'for it is given unto the Gentiles, and the Holy City shall they tread under foot forty and two months.' This is the heyday of Antichrist's power. For three and a half years (literal years), being forty-two months, the Jews shall be the abject slaves of the Gentiles. Up to this time the

[1] See 2 Thess. ii. 4. [2] Rev. xi. 19 ; xv. 5, 8. [3] See Rev. xv. 8.

covenant with Antichrist shall have stood.[1] 'Daily sacrifice and the oblation' (*i.e.*, the meal-offering) shall have been renewed by the Jews in their Temple; but when Antichrist gets universal power, he will treacherously break the seven years' covenant in the midst of it. In this he will be supported by all nations, who will support him also in the last great siege of Jerusalem, when 'the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.'[2] And then, 'Upon the overspreading of abominations shall be A DESOLATOR, and even unto the consummation (or complete end), and that decreed shall be poured out upon THE DESOLATOR.'[3] This then is the time referred to by our Lord Jesus Christ in St. Matt. xxiv. 15-30; St. Mark xiii. 14-25; and St. Luke xxi. 20-26.

I quote St. Mark as follows: 'But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judæa flee to the mountains: and let him that is on the housetop not go down into the house, neither enter therein to take anything out of his house. And let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days. And pray ye that your flight be not in the winter' ('neither on the Sabbath day,' adds St. Matthew). 'For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this

[1] Dan. ix. 27. [2] Zech. xiv. 2.

[3] Dan. ix. 27. Here is the Hebrew of this famous passage:

וְעַל כְּנַף שִׁקּוּצִים מְשֹׁמֵם וְעַד־כָּלָה וְנֶחֱרָצָה תִּתַּךְ עַל־שֹׁמֵם׃

It may be noticed that for וְעַל כְּנַף (and upon the overspreading, or wing) the LXX. has καὶ ἐπὶ τὸ ἱερὸν (βδέλυγμα τῶν ἐρημώσεων), and the Vulgate 'et erit in Templo (abominatio desolationis),' corresponding with 2 Thess. ii. 4. *Cf.* Isa. x. 23 and context.

* Ha'ful end: כְּלָה of Jer: IV. 27. × oft.

time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days. And then, if any man shall say to you, Lo! here is Christ; or Lo! He is there; believe him not: for false Christs and false prophets shall rise, *and shall show signs and wonders, to seduce, if it were possible, even the elect.* But take ye heed, behold I have foretold you all things. But in those days after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of Heaven shall fall, and the powers that are in Heaven shall be shaken.'

St. Luke says in addition: 'For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.'

The length of this desolation is explained in Rev. xi. 2 as enduring for three and a half years. In Rev. xi. 3-13 we have an account of the Lord's two witnesses. They will prophesy for 1,260 days—that is, three and a half years[1] —so that the period of their testimony will be concurrent with the time of Antichrist's usurpation of the throne in Jerusalem, and it will come to an end but a very short time before the final overthrow of the Desolator.

The question now occurs: Who are the two witnesses? In the first place, they appear to be identical with the two olive-trees of the fourth chapter of Zechariah, for we read in Revelation:[2] 'These are the two olive-trees and the two candlesticks standing before the God of the earth.' Now, Holy Scripture definitely informs us that one of them is Elijah the prophet.[3] To this it might be answered: What, then, is the meaning of St. Matt. xi. 14

[1] *I.e.*, taking the year as 360 days.

[2] Rev. xi. 4.

[3] See Mal. iv. 5.

and xvii. 10-14? These passages, if closely examined, do not interfere at all with the prophecy of Malachi. St. Matt. xi. 14 reads thus: 'And if ye are willing to receive (*him*), this (*he*) is Elijah which is to come.'[1] This refers *not* to Elijah the prophet, but to John the Baptist. *And he is the Elijah of those only who were and are ready to receive the Saviour at His first coming. He is not Elijah to everyone, therefore he is not Elijah the prophet.* St. Matt. xvii. 10-14 reads thus: 'Why then say the scribes that Elijah must first come? And Jesus answered and said unto them: Elijah truly shall first come, and restore all things. But I say unto you that Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.'[2]

Our Lord here affirms the correctness of what the prophet Malachi says, and He also calls John the Baptist Elijah. Now, it is quite evident that, whatever John the Baptist was, he was not Elijah *in propriâ personâ*.[3] He was not that Elijah who was carried up to Heaven by a whirlwind.[4] Therefore the words of the prophet Malachi stand, and being also the Word of the Lord which endureth for ever, and is unchangeably the same, they will have their fulfilment, as announced in the 11th chapter of the Book of Revelation. But who is the other witness? I maintain that he is Moses, and for these reasons: First, these two glorified human beings—namely Moses and Elijah—appeared together at our Lord's transfiguration.[5] Thus they are in a unique and peculiar sense the Lord Jesus Christ's two witnesses. (We must understand that

[1] The Greek is: *καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι.*

[2] See St. Mark ix. 11-14. [3] See St. John i. 21; St. Luke i. 17.

[4] 2 Kings ii. 11.

[5] See St. Matt. xvii. 1-13; St. Mark ix. 2-13; St. Luke ix. 28-36.

the Lord Himself is speaking through 'the angel' in Rev. xi. 3.) They both, *themselves in the flesh*, saw Him *also in the flesh*. They both had their human bodies glorified on the Mount of Transfiguration, and saw Him in His human body. Why do I say Moses was in the body? Because though Moses died, and was buried in a valley in the land of Moab,[1] yet his body did not remain there. Michael, the archangel, was evidently commissioned to bring back the body of Moses from corruption, into the Lord's keeping, in the unseen world. This passage in the Epistle of St. Jude explains the case: 'Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.[2]

Now, Moses was reunited with his body for some special purpose. In fact, it may be said that Moses rose again from the dead; but this need not clash with Christ Himself being the first-fruits of the risen, for Moses will die again if he be one of these two witnesses.[3] Another point connecting Moses with this time is found in Rev. xv. 2, 3, where we read that those who had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb. Why should Moses be introduced here unless he had something to do with those elect who gained these victories, which are so minutely specified as being over the beast, his image, his mark, and his number; for, while these very temptations were seducing mankind, the two witnesses were prophesying, and by means of their prophecies many

[1] Deut. xxxiv. 5, 6.
[2] Ep. Jude 9. *Cf.* Zech. iii. 2, where the same words occur, 'The Lord rebuke thee, O Satan.'
[3] See Rev. xi. 7.

got the victory.[1] I think a fair case has now been made out for saying that Moses and Elijah are the two witnesses spoken of in Rev. xi.

From the nature of the case, however, we have only slender ground to go upon. Moses and Elijah, then, will, after being with God for 3,400 and 2,900 (*circa*) years respectively, return to earth to act as witnesses for Jesus Christ in the presence of Antichrist and his wicked followers. No wonder that they are seen clothed in sackcloth! They have also, as might be expected, superhuman powers. If any man attempt to hurt them, fire proceeds out of their mouth and devours their enemies, so killing them. They have power to shut Heaven, that it rain not in the days of their prophecy;[2] and they have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will.[3] . At last they shall have finished their testimony, and the beast shall overcome them and kill them. Verse 8 seems to leave no room for doubt that these two witnesses will be killed in Jerusalem. How touching this is when we remember the subject of their conversation with our Lord on the Mount of Transfiguration: 'They spake of His decease, which He should accomplish at Jerusalem.'[4] Perhaps they knew that their own also would be accomplished there afterwards.

Jerusalem is here called the 'great city,' as it was also so called by the prophet Jeremiah.[5] It is also called

[1] For another song of Moses, see Exod. xv.

[2] Nearly three and a half years. *Cf.* Ep. James v. 17, 18. This is more than a coincidence.

[3] This is also remarkable and evidently designed, as Moses was possessed of similar powers at a former time; see Exod. vii. 19 and the early chapters of that Book. Rev. xi. 6 certainly testifies to Moses and Elijah, and they are called *prophets* in verse 10.

[4] St. Luke ix. 31.

[5] Jer. xxii. 8; Neh. vii. 4. *Cf.* Rev. xvi. 19 and xvii. 18; also see xxi. 10. For other places called 'great cities,' see Gen. x. 12 (Resen); Josh. x. 2 (Gibeon); Jonah i. 2, iii. 4, and iv. 11 (Nineveh); and Rev. xiv. 8 (Babylon).

'Sodom,' as once before by Isaiah,[1] and 'Egypt,' where also our Lord was crucified.[2]

For three and a half days their dead (literally fallen, *πτώματα*) bodies shall lie in the street unburied, all nations rejoicing and making merry over them, and sending gifts one to another, because these TWO PROPHETS 'tormented them that dwelt on the earth.' But the triumph shall be short-lived. For after three and a half days 'the spirit of life from God (*πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ*) entered into them, and they stood upon their feet, and great fear fell upon them which saw them. And they heard a great voice from Heaven, saying, Come up hither; and they ascended up to Heaven in a cloud, and their enemies beheld them.' Then, the same hour there was a great earthquake, and the tenth part of the city fell, and (in the earthquake) 7,000 men were slain, and the remnant were affrighted, and gave glory to the God of Heaven.[3]

After this the seventh angel sounded his trumpet, but the record of events is confined to what happened in Heaven. Voices in Heaven are heard saying: 'The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever.' Then 'the twenty-four elders' (*i.e.*, the Church) 'WHICH SAT BEFORE GOD ON THEIR THRONES,[4] fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy Name, small and great; and

[1] Isa. i. 10. [2] See St. Luke ix. 31. [3] *Cf.* Rev. xvi. 18, 19.
[4] Mark what dignity is described here as belonging to the Church.

shouldst destroy them which destroy the earth. And the Temple of God was opened in Heaven, and there was seen in His Temple the Ark of His Testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.'

We now come to the 12th chapter of the Book of Revelation, and we see that it is a kind of parable—a Heavenly parable, for the scene is laid in Heaven. It is also in some measure a recapitulation, which has more particularly to do with an invisible actor in the Great Tribulation, namely, Satan himself. And it also treats of the visible actors in parabolic form. Let us endeavour to interpret it, remembering that the chapter is a short detached historical synopsis of a definite period of time, which is also treated of in other places with more attention to details. The 'woman clothed with the sun' evidently represents the Chosen Nation. She appears with her crown of twelve stars, namely, the twelve sons of Jacob.[1] And she gives birth to a 'Man-Child,' who is the Lord Jesus Christ, for 'it is evident that our Lord sprang out of Judah.'[2]

In this chapter the Church is certainly identified with her Lord. They are one and the same under the impersonation of the 'Man-Child.'[3] Thus, in this parable the whole period of the Christian dispensation is passed over without so much as a word of notice, but there is a reason for this silence. It is the same which may be given for a similar silence in Dan. ix. 26, 27. There we find that between the end of the sixty-ninth week, and the beginning of the seventieth, the whole 2,000 years of the third dispensation must be located, and there is no notice taken of the omission by the

[1] See Gen. xxxvii. 9-11.

[2] See Heb. vii. 14. 'Sprang' is in the Greek *ἀνατέταλκεν*, which signifies 'was brought forth,' or 'given birth to' (*ἀνατέλλω*).

[3] See St. John xvii. 21-24.

prophet. I say the reason is the same, and it is this: both prophecies concern the Chosen Nation only, both prophecies are short summaries of the history of the Chosen Nation; and so here the reception of the Lord Jesus Christ into Heaven, and the reception of His Church into Heaven, although they are two events about 2,000 years apart in historical sequence, yet are reckoned as one and the same; for the gathering in, or *wedding*, of the Church during these 2,000 years, has no direct bearing upon the matter under consideration, which is the Dragon's (devil's) attack upon the Chosen Nation. During the Christian dispensation the history of the Chosen Nation is a blank page, just as the history of what are called the lost ten tribes (which yet are not lost to God),[1] has not been written since the date of their captivity, as related in the 17th chapter of 2 Kings.

As regards the sun and the moon in the twelfth chapter of the Revelation, it seems to me that they represent the relative positions and glories of the Chosen Nation and the Gentiles before God, as they shall be seen in the Millennial kingdom of the Lord Jesus Christ. Then the Chosen Nation shall rule over the Gentiles.[2] Also they shall enlighten the Gentiles with the light of God, as it is said in Isa. lxvi. 19: 'And they shall declare My glory among the Gentiles.'[3] The Chosen Nation shall, in effect, be to the Gentiles what the sun is to the moon.

The great red Dragon, *i.e.*, Satan (see verse 9), appears with seven heads, ten horns, and seven crowns upon his heads. These crowned heads and horns all represent the kingdoms of this world, of which Satan is master or prince,[4] until the time of the Second Advent,

[1] Ezek. xi. 15-19.

[2] Isa. xiv. 1-4. See also Isa. lx., and especially verses 19, 20.

[3] See Mal. i. 11. This prophecy can and will only be fulfilled in the Millennium, for the Church can at no time be described as either 'Gentile' or 'heathen.'

[4] St. Matt. xii. 26; St. Luke iv. 5-7; St. John xii. 31; xiv. 30; xvi. 11; Eph. ii. 2.

when the Lord Jesus Christ will take them over, in order to administer them personally.[1] Thus Satan persecutes the Chosen Nation through the Gentiles, or kingdoms of this world.

Can we arrive at any conclusion as to what earthly powers are represented by the seven crowned heads and the ten crowned horns?[2] I do not think so; it is sufficient for our present purpose to know that they represent the kingdoms of this world in various attitudes and combinations, at various times in their history. It is sufficient also to know that, in his persecutions of the nation chosen by God out of all nations, the devil uses as his instruments those other nations which he, as prince of this world, sways according to his will.

In the wake of the Dragon there follows the third part of the stars of Heaven, drawn from thence by his tail and cast upon the earth. Now, we may recognise in these stars those Heavenly beings who joined Satan in his rebellion against God,[3] and afterwards became his angels, the evil sons of God.[4] In the reception of the Man-Child into Heaven out of the jaws of Satan, free from wound or hurt, we have a touching illustration of the Almighty Father's tender care for the Son and His Bride. The whole event is a complete and glorious answer to the Son's prayer to the Father in the seventeenth chapter of St. John's Gospel. That prayer ought to be read in connection with verses 4 and 5 of the twelfth chapter of Revelation, and every heart will be melted which tries to realize the infinity of love shown forth in this marvellous transaction.

The first Order of the Saviour's kingdom being (then) completed, verse 6 introduces us to the immediate result as regards the Chosen Nation. After the departure of the Church, this Nation is spoken of as 'the Saints' and

[1] Rev. xi. 15. [2] Rev. xiii. 1. See Dan. xi. for the seven heads.
[3] Dan. viii. 10. [4] Rev. xii. 7. For stars see above, page 122.

'the elect.' The remnant also of faithful Gentiles is apparently included in these terms. The Chosen Nation is not forgotten by God at this momentous time, for is it not that from which Christ came according to the flesh? He has prepared for her a shelter, a place in the wilderness into which she flees, under the direct guidance of God, and there she shall be fed for 1,260 days.

It appears from this verse that the 144,000 sealed Israelites who shall be preserved to the end of the Great Tribulation will be *in part* in Judea, when the Antichrist marches with his great armies against Jerusalem, on the occasion of the breach of his covenant with the Jews, 'in the midst of the week.' They will know well what to do while there is time left them, for they will be wise enough to understand the Scriptures,[1] and especially those words of Christ, written for this very time, in St. Matt. xxiv. 15-42, St. Mark xiii. 14-37, and St. Luke xxi. 30-36.

During the whole of the Antichrist's reign, which will be three and a half years,[2] these elect of God will be preserved and provided for.[3] The prophet Daniel[4] informs us of a set period of 1,290 days, which is over three and a half years; but this probably includes, *besides* the Antichrist's reign in Jerusalem, the period of time taken up by the attack of the ten kings upon Babylon,[5] which will be sudden and swift, no doubt, recalling Antichrist its king from his pretentious place in the Temple of God at Jerusalem.[6] But he will not be able to save his city.

Daniel[7] also mentions a set time of 1,335 days, from the commencement of Antichrist's reign in Jerusalem, which will be marked by the taking away of the daily sacrifice, and assures his readers that he is blessed who waiteth and cometh to that time. This leaves a period of forty-five days between the attack of the ten kings upon

[1] Dan. xii. 10.
[2] Rev. xiii. 5, 'forty-two months.'
[3] Rev. xii. 6 (1,260 days equals three and a half years, see note 1, p. 140), Rev. xii. 14.
[4] Dan. xii. 11.
[5] Rev. xvii. 16-18, and xviii.
[6] 2 Thess. ii. 4.
[7] Dan. xii. 12.

Babylon and the Second Advent of the Lord, supposing that this latter event be the time of blessing for the Israelites after their hard bondage—a supposition which there seems no occasion to evade.

Further, Daniel[1] gives another description of the Antichrist's doings, and sets another period of 2,300 days between the commencement of Antichrist's reign as before, and the cleansing of the Sanctuary. This gives a period of 965 days (2,300 minus 1,335) between the time of blessing and the cleansing of the Sanctuary. This would give a period of two years and eight months for the transaction of the great events which must intervene between the Second Advent and the establishment of the Lord's Millennial kingdom in all its completeness of perfection and beauty. These events which I now refer to are, *first*, the battle with Antichrist;[2] *second*, the binding of Satan;[3] *third*, the judgment of the Chosen Nation (which will be discussed in Chapter XII.); *fourth*, the judgment of the Gentiles (see Chapter XIII.); and *fifth*, the burial of the slain nations by the Israelites, which will of itself occupy seven months,[4] for before this is done, the land cannot be cleansed, nor, of course, the Sanctuary either, which is in the land. Daniel[5] agrees with St. John[6] as to the length of Antichrist's reign in Jerusalem, namely, for 'time, times and the dividing of time,' which is an expression for three and a half years, similar to the forty and two months of St. John.

But going back to the first march of Antichrist against Jerusalem, when he is intent upon breaking his covenant with the Chosen Nation, the twelfth chapter of Revelation assigns a reason for this particular outbreak of treachery and malice. Verse 7 tells us of war in Heaven. The principalities (τὰς ἀρχάς), the powers (τὰς ἐξουσίας), the rulers of the darkness of this age (τοὺς κοσμοκράτορας τοῦ

[1] Dan. viii. 9-15. [2] Rev. xix. 11-21. [3] Rev. xx. 1-4.
[4] Ezek. xxxix. 11-17. [5] Dan. vii. 25. [6] Rev. xiii. 5.

σκότους (τοῦ αἰῶνος) τούτου), the spiritual hosts of wickedness in the Heavenly places (τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις)[1] will then at last be cast out from those Heavenly places into the earth.

In this majestic war, yet to take place, Michael and his angels, the servants of God, are arrayed against Satan and his angels. 'They fought,' says St. John, who in spirit saw the war, as we shall see it in the hour of its progress —'they fought,' and the holy ones prevailed. 'And there was war in Heaven: Michael and his angels fought against the Dragon; and the Dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the Great Dragon was cast out, that old Serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.' Then a shout of triumph rises in Heaven; a loud voice proclaims, 'Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.'[2]

This voice apparently is that of all the angels, who here salute the Church as their own brethren, and honour her before the throne of God.[3] The cause of Antichrist's malignant treachery is now apparent; it is due to the

[1] Eph. vi. 12.

[2] The use of the word 'heavens' in the plural number gives countenance to the conclusion drawn from several sources that the number of heavens is considerable. The consideration of this matter I reserve for a future work.

[3] See St. Luke xii. 8; Ep. Jude 24; Rev. iii. 5.

excess of Satan's wrath at his defeat by Michael. But the elect of the Chosen Nation are nourished in the wilderness for three and a half years from the face of the usurper. Yet, while they are fleeing to their place, they are not free from danger. Verse 15 tells of the devil's attempt to drown them.[1]

I see no reason why this particular part of the parabolic vision should not be taken literally, and be interpreted as it stands, viz., Satan caused a mighty flood, but an earthquake checked it: 'And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth.'[2]

Then, indeed, the Dragon was wroth with the woman, and expended his rage in warring against the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus. The slain of these are doubtless they of Dan. xi. 33, and of Rev. vi. 9-11, and they are seen again (Rev. xv.) standing on the sea of glass having harps of God, and singing the song of Moses and the Lamb. Thus it will be seen that the numbers of the elect of the Chosen Nation are large at this time, the 144,000 being only that portion of them which is to be preserved alive on the earth itself, in order to replenish the Holy Land in the Millennial kingdom.

Rev. xiii. shows us the rise of the Antichrist, be it remarked, out of the sea.[3] He will continue in the plenitude of his power for three and a half years. His impotent rage against the Church, instilled into him by

[1] Notice here the Evil One's travesty of the Flood.

[2] There is much to be said on the Devil's ability to cause floods of water. It cannot be spoken of here, but I hope to go into the matter on a future occasion.

[3] The significance of this I hope to show at some future time. The 'mystery of iniquity' will shroud the birth of Antichrist, just as the 'mystery of godliness' shrouded that of Christ (1 Tim. iii. 16).

X Except for the symbolical character of the whole book.

his father the devil, is seen in verse 6, thus: 'And he opened his mouth in blasphemy against God, to blaspheme His Name, and His Tabernacle, and them that dwell in Heaven.' 'Them that dwell in Heaven,' *i.e.*, the Church, *which takes the place of Satan and his angels*, who at this time shall have been but lately cast out by Michael and his angels.

Verse 7 describes the sad plight of the saints, *i.e.*, the elect of the Chosen Nation and others (Gentiles), who are not among the 144,000 sealed ones, and goes on to tell how the Antichrist will be worshipped by the whole world. And then we are told of the rise of the third person of the Trinity of Evil, as described above,[1] and of his miracles, and of the breathing, speaking image of the beast, and of the mark and number of the beast, which is 666. The saints of those awful days will know them then only too well, and will not need to resort to cabalistic arts to discover them.

Chapter xiv. introduces to us the scene of the 'Lamb of God standing on the Mount Zion,' and with Him 144,000, having His Father's name written in their foreheads. Are these 144,000 the same as that number referred to in Chapter VIII.?[2] I am inclined to think that they are, from the fact that they appear upon earth, on Mount Zion. Ezek. ix. 4 marks them upon their foreheads, as also does Rev. vii. 3. While they stand there a voice is heard from Heaven as the voice of many waters, and as the voice of a great thunder, and the voice of harpers harping with their harps.[3] These Heavenly harpers then sang a new song before the throne, and before the four living creatures, and the elders. But though heard on earth, no person there could learn that song but the 144,000 which were redeemed from the earth, and saved alive out of the Great Tribulation.

[1] See note, p. 126. [2] See Chapter VIII., p. 119.
[3] See Rev. xv. 2 for the harpers.

These are pure virgins. Male or female matters not; in either case they are pure virgins. They must be of both sexes, for from them the whole nation of the Israelites will spring again during the Millennium, just as from Noah and his family, after the Flood, there sprang all nations upon earth. *They also will have been preserved from a flood.* These are they which follow the Lamb whithersoever He goeth; these are the first-fruits from among men to God and the Lamb; these are what was called 'the woman,' preserved in the wilderness.[1]

This episode is apparently to be placed after that time when Jerusalem shall be rid of the Antichrist, and at the Second Advent. God's faithfulness to the sealed elect is here vindicated. And now announcements of the judgments which the coming of the Lord shall bring upon the earth are freely made in Heaven. The fall of Babylon is proclaimed. And an awful announcement is made as to the fate of the worshippers of the beast and of his image.[2]

Then another voice from Heaven commands, 'Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' The near approach of the Millennium, or thousand years' reign of Christ on earth, accounts for this peculiar blessedness of the dead which die in the Lord in and after those times. After this voice the Son of Man, sitting upon a white cloud, reaps the earth, and treads the winepress of the fierceness and wrath of Almighty God.[3] The blood of the slain in this slaughter will reach in a stream, as deep as from a horse-bridle to the ground,

[1] The deep significance of the members of this company being *all pure virgins* is realized when we are assured that after the Second Advent no Israelite will ever sin again (Isa. iv. 3 and lx. 21).

[2] See Rev. xiv. 6-12.

[3] See Rev. xix. 15, with which connect Rev. xiv. 20, as here.

for the enormous length of 1,600 furlongs—that is, for over 200 miles. This is from Jerusalem.[1] It is the blood of the armies of all nations, who, headed by the Antichrist, will make war upon the Lord Jesus Christ Himself.[2]

The 15th chapter of Revelation gives forewarnings of the seven last plagues, and shows the blessedness of those saints who have escaped the power of the beast, having gotten a victory over him, as well as over his image, his mark, and the number of his name. From the Temple in Heaven issue forth the seven angels, to whom the four Living Creatures give seven golden vials, full of the wrath of God. Rev. xvi. shows how they pour out these vials upon earth, and the plagues that follow. They are these: *first vial*, a noisome and grievous sore on all worshippers of the beast and his image; *second vial*, the sea changed to blood, as the blood of a dead man, causing death to all in it; *third vial*, rivers and fountains turned to blood; *fourth vial*, the sun became scorching, and it burned men with fire; *fifth vial*, darkness poured out upon the beast's kingdom; *sixth vial*, the Euphrates dried up.

Then the Trinity of Evil (1, the Dragon; 2, the Beast; 3, the False Prophet) send forth out of their mouths three unclean spirits like frogs, which are the spirits of demons working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. This is at the spot called ARMAGEDDON; this is the Megiddo of the Old Testament.[3]

The *seventh vial* poured out into the air brought voices

[1] See the prophecy of it in Isa. lxiii. 1-7.

[2] Rev. xix. 19. This anticipatory description of the last great carnage proves its tremendous magnitude. The amount of blood need not be wondered at in view of the Israelites taking seven months to bury the dead bodies. See Ezek. xxxix. 11-17.

[3] See 2 Chron. xxxv. 22; Zech. xii. 11.

and thunders and lightnings, and a great earthquake, the greatest ever experienced since men were upon earth. And the great city (Jerusalem)[1] was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of Heaven, every stone about the weight of a talent.[2] And men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great.

[1] See note, pp. 143, 144.
[2] 125 lbs. or 250 lbs., according to calculation of silver or gold.

CHAPTER X.

THE GREAT TRIBULATION AND THE ANTICHRIST (*continued*).

THE 17th and 18th chapters of the Book of Revelation open out before us the abominations of the wicked city of Babylon, and its destruction from off the face of the earth. In Satan's plan—*i.e.*, the mystery of iniquity—which he opposes to God's plan—*i.e.*, the mystery of God—there are found travesties of much that is of Divine origin. We have seen his abominable travesty of the Divine Trinity. *In Babylon* we see his travesty of Jerusalem. The Lord God has chosen one city in this world in order to place His Name there. And Satan has chosen one city to be the theatre of his greatest abominations. The Lord's city is Jerusalem, the Devil's is Babylon. The very names of the two present a glaring contrast. JERUSALEM, יְרוּשָׁלַם, from יְרוּ, foundation, and שָׁלַם, peace; Ἱερουσαλήμ in Greek; once Jebus; and, again, Salem; means 'the possession of peace,' or 'the seat of peace.' Babylon, on the other hand (בָּבֶל, from בָּלַל), means 'confusion.'[1] Their positions on the earth also strangely contrast. Jerusalem is a mountain city, Babylon is a plain. Again, Jerusalem is the city of the woman (of Rev. xii.) clothed with the sun, that is, of the Chosen Nation, the truly wedded of the

[1] See Gen. xi. 9.

Lord,[1] and bearing children of this lawful wedlock.[2] But Babylon is the city of *the great whore*,[3] the woman arrayed in purple and scarlet colour, 'and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication,' etc.,[4] sitting upon a scarlet-coloured beast, the mother of harlots and abominations of the earth.

Again, Jerusalem is the golden city of the Great King,[5] the Lord Christ, who is King of Righteousness and Peace, and who for evermore rules all nations with a rod of iron,[6] who also is the only-begotten Son of God the Father, and who is glorified through the ministration of the Holy Spirit. On the other hand, Babylon is the golden city of the king,[7] great indeed, but great only in wickedness, the Antichrist, who during his reign shall smite the people in wrath 'with a continual stroke and rule the nations in anger.'[8] He also is the Man of Sin, the Son of Perdition, that Wicked One, begotten of his father, the devil, and whose abominations are extolled by the false prophet.

The fall of this city of Babylon we can now contemplate, for Holy Scripture contains the most graphic accounts of her end which is to be. The information in these chapters (viz., Rev. xvii. and xviii.) is amply supplemented in the prophecies of Isaiah[9] and in those of Jeremiah.[10] Rev. xvii. describes the iniquities of Babylon: 'drunken with the blood of the saints, and with the blood of the martyrs of Jesus.'[11] Babylon, represented as a woman (a whore), upon the seven-headed, ten-horned beast, shows that the city is upheld by Satan. The seven

[1] See Isa. liv., specially verses 5 and 6.
[2] See Gal. iii. 7; Rev. xii. 5.
[3] See Rev. xvii 1.
[4] See Rev. xvii. 4, etc.
[5] See St. Matt. v. 35.
[6] See Rev. xix. 15, 16.
[7] Isa. xiv. 4.
[8] See Isa. xiv.
[9] Chapters xiii., xiv., xxi., xlvii.
[10] Chapters l., li.
[11] Neither saints nor martyrs here are members of the Church, but they are the elect Jews and Gentiles.

mountains upon which she sitteth are a mark by which she can be distinguished by the elect who shall live in her times, just as the number of the beast, 666, is a mark by which he can be recognised. Neither of these concern *us* much, but the elect in those days will have wisdom given them, in order that they may understand all such matters. The mention of both of the above marks is introduced by the challenge: (1) 'Here is wisdom'; and (2) 'Here is the mind that hath wisdom.'

During the rise of Babylon she shall be ruled over, fostered, and protected, by a line of kings, who shall succeed each other in due order. They will number eight in all, the eighth being the greatest, namely, Antichrist himself. At the period of Babylon's history to which Rev. xvii. 10 refers the sixth King will be ruling; five having fallen, one more will come as a seventh for a short time, and then Antichrist will be the eighth.

The seven kings will come to power in succession, during the former part of the Great Tribulation. The history of their times and doings, as well as of Antichrist's, is contained in Dan. xi. The interpretation of that chapter is *wrongly confined* to past events. It is the chief part of the connected vision of Daniel (reported in chapters x., xi., and xii.), whose events are emphatically located as taking place in THE LATTER DAYS.[1] Dan. x. 1 should be read thus: 'In the third year of Cyrus, King of Persia, a thing [or word] was revealed unto Daniel, whose name was called Belteshazzar; and the word was true, *even a great warfare* [or *tribulation*]; and he understood the thing, and had understanding of the vision.'[2]

The seventh King (of Rev. xvii. 10), of whom it is said, 'When he cometh he must continue a short space,' is the 'raiser of taxes' of Dan. xi. 20, of whom it is there said: 'But within a few days he shall be destroyed neither in anger nor in battle.' Also the 'vile, or contemptible,

[1] Dan. x. 14. [2] See Revised Version.

person' (of Dan. xi. 21) is the eighth King (of Rev. xvii. 11), namely, Antichrist, as we have before seen.

Up to the period to which Rev. xvii. 12 refers, the ten contemporary kings had not received their kingdom, but they rise with the Antichrist, and unite in supporting him. They 'receive power as kings one hour with the beast,' *i.e.*, for a short time.[1] These have one mind, and shall give their power and strength unto the beast. These all remain till the Second Advent, their presumption being such that they will, headed by Antichrist, make war with the Lamb,[2] upon His descent to earth. But the Lamb shall overcome them,[3] for He is Lord of Lords and King of Kings, and they that are with Him 'are called, and chosen, and faithful.' But before this final event, the ten kings shall hate the whore, that is, Babylon, and shall make her desolate, and naked, and shall eat her flesh, and shall burn her with fire. '*For God hath put in their hearts to fulfil His will, and* to agree, *and* to give their kingdom unto the beast, until the words of God shall be fulfilled.'[4] This verse amply explains the inconsistency of these ten kings, their sudden change from being supporters of Antichrist to being destroyers of his city, and their *as sudden* return to his allegiance.[2] Satan's kingdom will not be momentarily divided against itself by any *faux pas* of Satan's, but God will be the author of the temporary confusion in the ranks of the Evil One; some of them shall be *forced* to carry out the Divine will, even though it lead to an open breach with their master. This will afterwards be healed. But the work of these ten kings will be well done, and Rev. xviii. describes the accomplishment of it, and the consternation consequent thereupon. I cannot now go in detail through the chapter, but will ask the reader to compare it carefully with Isa. xiii., xiv., xxi., and xlvii., as well as with Jer. l., li., and then will be

[1] See St. Luke xxii. 53; Rev. iii. 10.
[2] Rev. xix. 19.
[3] Rev. xix. 20, 21.
[4] Rev. xvii. 17.

seen how marvellously minute is the Scriptural description of this great event, and also in how beautiful and symmetrical a manner the prophecies of the Old and New Testaments dovetail into each other.

Rev. xix. opens with an account of the rejoicings in Heaven at the destruction of Babylon. An announcement is then made that the marriage of the Lamb is come, and all things are declared to be ready for the Second Advent, and the mighty events dependent upon it. Then follows a description of the Second Advent, which will be considered in the next chapter.

CHAPTER XI.

THE SECOND ADVENT.

AT the appointed time the rule of Antichrist shall be shaken.[1] Towards the close of the three and a half years of his blasphemous usurpation of the Lord's seat in Jerusalem 'tidings out of the east and out of the north shall trouble him, therefore he shall go forth with great fury to destroy and utterly to make away many.'[2] Thus, the pressure upon Jerusalem and the Chosen Nation will be partly removed, while for a month, apparently,[3] the Antichrist wars with the ten kings.[4] After this a period of forty-five days will be fulfilled,[5] which will give full time for the utter destruction of Babylon. It would appear that when Antichrist perceives that he cannot save his city (Babylon) from the ten kings he will gather together all the kings of the earth, with their vast armies, as God has purposed he should do, 'for the battle of the great day of God Almighty.'[6] The prophet Joel, in his third chapter,[7] gives a thrilling description of this universal levee. It must be quoted here: 'I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there

[1] See Dan. xi. 40-45. [2] Dan. xi. 44.

[3] The thirty days between the 1,260 days of Rev. xii. 6 and the 1,290 days of Dan. xii. 11.

[4] Rev. xvii. 16.

[5] Viz., the time between the 1,290 days of Dan. xii. 11 and the 1,335 days of Dan. xii. 12. See p. 148.

[6] See Rev. xvi. 13, 14; xix. 19; Zech. xiv. 3. [7] Verses 2, 9-17.

for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land. . . . Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the Heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the Children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, My holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.'

When all shall be ready, the Second Advent of the Lord Jesus Christ to this earth will take place, and He will be accompanied by the Church, His Bride. The manner of His coming is thus described in the Book of Revelation:[1] 'And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew but He Himself. And He was

[1] Rev. xix. 11, etc.

clothed with a vesture dipped in blood: and His name is called the Word of God. And the armies which were in Heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.'

The continuation of the description of the events of this time may be found in the 14th chapter of the Book of the Prophet Zechariah, as follows:[1] 'And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south. And ye[2] shall flee by the valley of My mountains; for the valley of the mountains shall reach unto Azel: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints (holy ones) with thee. And it shall come to pass in that day, that the light shall not be with brightness and with gloom: but it shall be one day which is known unto the Lord; not day, and not night: but it shall come to pass that at evening time it shall be light.' This is the 'great and dreadful day of the Lord.'[3] 'But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's soap.'

The Second Advent is further described by St. Matthew,

[1] Zech. xiv. 4, etc. Whenever clearer light is shed on the text by the Revised Version, the quotations are taken therefrom.

[2] *I.e.*, the Chosen Nation.

[3] Mal. iii.

St. Mark, and St. Luke.[1] I will quote St. Matthew's words: 'Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the Heavens shall be shaken. And then shall appear the sign of the Son of Man in Heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of Heaven with power and great glory. And He shall send His angels with the great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of Heaven to the other.' The immediate result of this Advent will be the destruction of the beast, or Antichrist, and also of the false prophet, from off the earth. 'These both were cast alive into the lake of fire burning with brimstone.[2] And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh.'[3]

The immediate result of the Second Advent to the Chosen Nation is described by Zechariah.[4] The Children of Israel will at last recognise their Messiah. 'They shall look upon Me whom they have pierced.' And there shall be a very great mourning—a universal mourning. indeed,[5] but an especially sad heart-searching and time of self-condemnation for each family of the Chosen Remnant. Men shall mourn by themselves, and women by themselves.[6]

Thus we gather, from such Scriptures as the above, that the Lord Jesus Christ will come from Heaven to this earth, accompanied by the Church, and by many millions of angels; that there shall be a fearful earth-

[1] St. Matt. xxiv. 29-31; St. Mark xiii. 24-27; St. Luke xxi. 25-27.
[2] Rev. xix. 20; the Greek is: *ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θείῳ*
[3] See Rev. xix. 17, 18, 21; Ezek. xxxix.; Zech. xiv. 12-15; Dan. vii. 11-14, 26, 27; Isa. xiii.; xiv. 4-23; xxxiv.; lxvi. 16, 24; Hag. ii. 20-23.
[4] Zech. xii. 9-14; xiii. 1-6.
[5] See St. Matt. xxiv. 30.
[6] See Zech. xii. 9-14.

quake when His feet touch the Mount of Olives—an earthquake that shall shake the whole earth, and which shall alter the configuration of the Holy Land in a very remarkable manner; also, that an enormous preponderance of the male portion of mankind[1] will be gathered together, and drawn up in vast armies in the Valley of Jehoshaphat, headed by the Antichrist, and with him the false prophet; that when these shall see the Lord Jesus coming out of Heaven with His train they will have thoughts of fighting with Him; but that a fearful slaughter will take place among them before any resistance can be offered; that the whole of these vast armies will be totally destroyed, so that their blood will flow away as a river about six feet deep and 200 miles long.[2]

We learn that Antichrist and the false prophet will be captured alive and cast into the lake of fire burning with brimstone; that besides the slaughter of the armies, which will have a vast following of men and women, horses, mules, camels, asses, and other animals, and shall also have collected together vast stores of wealth, gold, silver, apparel, and tents, there shall be a terrible plague upon every living thing, by which plague their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongues shall consume away in their mouths. Moreover, they shall be in tumultuous confusion, all fighting among themselves, everyone against his neighbour. Also the tribe of Judah (the Jews) shall fall upon the remnant at Jerusalem, and fight with them. Furthermore, an angel, specially told off for this service, will come down from Heaven having the key of the bottomless pit (ἄβυσσος), and a great chain in his hand. He shall then lay hold on the Dragon, that old serpent which is the Devil and Satan, and shall bind him and cast him into the bottomless pit,

[1] Almost all of them; see Isa. xiii. 12.
[2] Rev. xiv. 20. See pp. 153, 154.

and shut him up, and set a seal upon him that he should deceive the nations no more for a thousand years; and there the Wicked One shall stay, bound and helpless, for the thousand years, that being the whole time of the reign of Christ and the Church over the regenerate earth. When all the armies of the enemies of the Lord Jesus Christ, His Church, and the Chosen Nation shall have been destroyed, the field of slaughter will be a marvellous sight. The sudden change in the prospects of the Chosen Nation by the lightning approach of the Son of Man is described in Isa. viii. 19-22, and ix. 1-8. That beautiful passage of Scripture which the Church of England reads as the first lesson on Christmas morning will have its more peculiar and complete fulfilment (for it is a prophecy) at the Second Advent.

The condition of the Chosen Nation in their own land just before the Second Advent will be sad in the extreme: 'They shall pass through it, hardly bestead and hungry: and it shall come to pass that, when they shall be hungry, they shall fret themselves, and curse BY THEIR KING and BY THEIR GOD, and turn their faces upward: and they shall look unto the earth, and behold, distress and darkness, the gloom of anguish; and into thick darkness they shall be driven away.'[1] But happy, happy people when at last their darkness shall be lightened by the glorious advent of their Messiah. Its accompaniments are spoken of in the 9th chapter of Isaiah's prophecy as follows (the quotation is from the Revised Version): 'But there shall be no gloom to her that was in anguish. In the former time He brought into contempt the land of Zebulon and the land of Naphthali, but in the latter time hath He made it glorious, by the way of the sea, beyond Jordan, Galilee of the Nations. The people that walked in darkness have seen a great light: they that dwelt in the land of the

[1] Isa. viii. 21, 22. *Cf.* Joel ii. 10, 31; iii. 15; Isa. xiii. 10, and New Testament parallels.

shadow of death, upon them hath the light shined. Thou hast multiplied the nation, Thou hast increased their joy: they joy before Thee according to the joy in harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, Thou hast broken as in the day of Midian. For all the armour of the armed man in the tumult,[1] *and the garments rolled in blood*,[2] shall even be for burning, for fuel of fire. For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon His kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even for ever.'[3]

Now compare this wonderful passage with Ezek. xxxix. 8-16.[4] There we see what the prophet Isaiah means. When the Lord's slaughter is completed they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, the hand-staves and the spears, and they shall make fires of them for seven years, so that they shall take no wood out of the field, neither cut down any out of the forests, for they shall make fires with the weapons, and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.[5]

It will be a marvellous sight, that of the plains of

[1] Every boot of the booted warrior.

[2] See pp. 153, 154, 165.

[3] The Hebrew of this passage deserves careful study, but I cannot overload these pages with it.

[4] Not forgetting the 'blood' of Rev. xiv. 20.

[5] *Cf.* Exod. iii. 22 and xii. 35, 36. Note the revival of the ancient *lex talionis* of Lev. xxiv. 17-22; it is abrogated for the Church (St. Matt. v. 38-42), but will be re-enacted for the Chosen Nation, on this occasion at least.

Israel covered with these heaps of weapons. It is well that at the commencement of the Lord's reign these slaughter-weapons should be devoted to fire, for they will not be wanted again by the world, for the decree will then go forth to the nations, 'Beat your swords into ploughshares, and your spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.'[1] But besides the weapons, there will be upon the battle-field the dead bodies of the slain. The Children of Israel will be seven months burying these in the Valley of Hamon-gog.[2] Moreover, the birds of heaven shall flock to the carnage. God shall call them, for He feedeth them continually.[3]

But now, when at last the whole earth is at rest and is quiet, when they that remain on it break forth into singing,[4] the Lord Jesus Christ, as King of the Jews, King of Israel, King of the Chosen Nation, as the Bright Morning Star, the Sun of Righteousness, the Holy One of Israel, and the Judge of all the earth, shall turn His attention to the consolidation of His kingdom among men. For this purpose all that remain alive of the nations shall be summoned before His judgment-seat. But first the Chosen Nation must be judged. This Nation will not be found faultless. There will be found in it sinners unworthy to take any place in the glory of the restoration of the kingdom to Israel.[5] In the next chapter we will consider what is revealed as to the judgment of the Chosen Nation.[6]

[1] Isa. ii. 4.
[2] See Ezek. xxxix.
[3] See Rev. xix. 17, 18; Matt. vi. 26.
[4] See Isa. xiv. 7; xxix. 18, etc.
[5] Acts i. 6.
[6] For a description of events at the Second Advent, see Psalms ii., ix., lxviii., and Isa. xxxiv.

CHAPTER XII.

THE JUDGMENT OF THE CHOSEN NATION.

WHEN the enemies of the Lord Jesus Christ shall have been removed, and the earth shall at last be quiet, the Lord will assume His ancient title, namely, King of Israel, and will sit in judgment upon the Chosen Nation, not upon the living only, but upon the dead also. The whole race, from Abraham to the still living members of it, both inclusive, shall be summoned before the judgment throne. For this purpose two things will be necessary, *first*, the resurrection of the whole number of dead Israelites, and *second*, the collection of all those still living, in whatever corner of the world they may be, to the place of judgment. The collection of the living of the Chosen Nation will be accomplished by the instrumentality of angels.[1] They will be assisted in their journey to Jerusalem by their brethren, who will be in the Holy Land at the Lord's coming, and also by the Gentiles. The former shall go out to meet them; the latter shall bring them upon 'horses, and in chariots, and in litters, and upon mules, and upon swift beasts,' to Jerusalem.[2] But the dead Israelites will be raised.

This resurrection is described in the 12th chapter of

[1] See St. Matt. xxiv. 31; St. Mark xiii. 27. 'And He shall send His angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, from the one end of heaven to the other.'

[2] See Isa. lxvi. 19, 20, and chapter xviii., especially verse 3.

the Book of Daniel thus: 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' Daniel himself will then rise from the dead with the rest of his nation.[1]

This judgment is described by our Lord in the 13th chapter of the Gospel according to St. Luke thus:[2] 'Then said one unto Him, Lord, are there few that be saved? And He said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in Thy Presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.'

Here we see the judgment of the Chosen Nation: Abraham, Isaac, Jacob, and all the Prophets appear risen again, and are received into the second Order of the Kingdom of Christ. The Israelites living in the flesh also appear, for they will be summoned by the angels from the ends of the earth, where they were in captivity aforetime.

[1] See Dan. xii. 13. 'But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days.'

[2] Verses 23-30.

Reference is made to the very Jews who lived in our Lord's own lifetime, those Scribes and Pharisees who scorned and crucified Him. Alas! for them it will not avail to say: 'Lord, we have eaten and drunk in Thy Presence, and Thou hast taught in our streets.'[1] Alas! these are they of whom the Lord speaks thus: 'These shall receive the greater damnation.'[2] And now are elucidated our Lord's words: 'The last shall be first, and the first last.' In the 'last' we can recognise the Apostles and disciples of the Lord; they shall then be first in the Church, and in the first Order of the kingdom. But those Scribes and Pharisees who then were first shall be last. And even Abraham, Isaac, and Jacob, and the Prophets, shall come *second* to the Heavenly Bride.

In this connection also we can understand the Lord's promise to His twelve Apostles (not Judas): 'Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones JUDGING the twelve tribes of Israel.'[3] And again: 'And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.'[4] Furthermore, this judgment is described in Ps. l., especially verses 4-6, thus: 'He shall call to the Heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the Heavens shall declare His righteousness: for God is Judge Himself.'

I would ask the reader to study this beautiful Psalm,

[1] *Cf.* St. Matt. vii. 21-23.
[2] Notice the severity of this passage, viz.: St. Matt. xxiii. 13-39.
[3] St. Luke xxii. 28-30. [4] St. Matt. xix. 28.

and it will be seen from it that there is notice of a mixture of both good and bad Israelites (*but of Israelites only*) before the judgment throne. The righteous are rewarded,[1] but the wicked are condemned.[2] Once again there is a description of this judgment—it is in St. Matt. xxv. 14-30. This chapter is a very remarkable one. It treats of the three judgments of the three Orders of the Kingdom of the Lord Jesus Christ. The parable of the Ten Virgins in verses 1-13 shows how the Church is to be severed from those unhappy people who profess the faith of Christ, and yet have not got it.[3] Verses 14-30 show the judgment of the whole House of Israel.[4] The judgment of the Gentiles will be spoken of in the next chapter; the account of it is found in verses 31-46. St. Matt. xxv., then, contains accounts of the three distinct events mentioned above, and the introductory words of each—namely, verses 1, 14, and 32 respectively—show that they *are* such.[5] What is called the parable of the Ten Virgins opens thus: 'Then shall the kingdom of the Heavens be likened unto ten virgins, who took their lamps and went forth to a meeting of the bridegroom.'[6]

Here it is distinctly said that '*the Kingdom of the Heavens*' is the subject referred to. Now we know that the Kingdom of THE HEAVENS is the heritage of the Church, or, *first Order* in Christ's kingdom, and neither the Chosen Nation nor the Gentiles can inherit *it*. *Their* heritage is upon earth—the present earth in the Millennium, and the New Earth hereafter. Verses 1-13, then, refer to the Church *only* (and the would-be members of it) during the present dispensation. Verse 14 introduces a

[1] See verse 15.
[2] Verses 16 to 22. Isa. lxv. also touches upon the same matter.
[3] See pp. 104, 114.
[4] See p. 119, where for 'elect Jews' read 'the saved of the Chosen Nation.'
[5] It is necessary to abide by the literal Greek when considering them, and not by the usual translations.
[6] The Greek is: τότε ὁμοιωθήσεται ἡ βασιλεία τῶν ὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἀυτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου.

The bridegroom & the waiting Virgins but where is the bride then, if the Virgins be the Church?

new subject as follows: 'For even as a man going abroad called his own servants, and gave over his goods to them,' etc.[1] If this might be paraphrased with reference to its context it would run thus (we would have to supply an evident ellipsis): 'I have spoken to you about the kingdom of the Heavens, but there is another matter I would call your attention to, and I can best illustrate it by describing the case of a man going abroad, who called his own servants, etc.' But whether this be admitted as a legitimate interpretation of the ellipsis or not, it is evident that the subject referred to in these verses is a totally different one from that which precedes it. And I think we may well hesitate before supplying the words, 'the kingdom of Heaven,' as the Authorized Version does. The Revisers of the New Testament leave the words out altogether, and translate thus: 'For (it is) as (when) a man going into another country,' etc. When the three sections of this chapter are considered as a whole —it being generally admitted that the first and last sections refer to the Church and the Gentiles respectively, and that the one is quite distinct from the other—I think a very weighty case is made out for saying that the middle section has reference to the Chosen Nation, as distinct from the two bodies above mentioned; the previous considerations in this book help forward this conclusion, and what I am about to say also assists in the same direction. This parable of the Talents opens out to us the case of Almighty God giving *material goods* to His servants, and judging these servants with special reference to the use they had made of these goods.

This is *actually* what the Lord has done for the Chosen Nation, but it is *not* what He has done either for the Church or for the Gentiles. God gave the Chosen Nation material possessions, beginning with Abraham, whose

[1] The Greek is: *ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ.*

great wealth was due to the direct blessing of God. So it was with Isaac and Jacob, so it was with the Nation when it came forth out of Egypt.[1] So it was also in the Holy Land. First the land itself, then the material possessions which were found upon the soil, were directly handed over to the Israelites by God.[2] In the next place these things were given to the Nation as being *servants* of God.

Now though, of course, every human creature ought to describe himself as a servant of God, which is a designation suitable for all, yet the Lord Jesus Christ specially excepts one portion of the human race from this nomenclature in order to supply them with another. That portion is His Church. He says to its members: 'Ye are My friends, if ye do whatsoever I command you. Henceforth I call you *not servants;* for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of My Father I have made known unto you.'[3] *The Church, therefore, does not answer to those described in this parable.* Moreover, material possessions upon earth have *never* been definitely committed to the Church as they have been to the Children of Israel, but rather the reverse, as, for instance, when our Saviour said: 'Sell that ye have and give alms: provide yourselves bags which wax not old, a treasure in the HEAVENS that faileth not, where no thief approacheth, neither moth corrupteth.' And again: 'Now, when Jesus heard these things, He said unto him, Yet lackest thou one thing: Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in HEAVEN: and come, follow Me.'[4]

Again the Church, as in the parable of the Ten Virgins,

[1] See the Book of Genesis, and Exod. iii. 21, 22; xii. 36.
[2] See Deut. vi. 10, 11; Josh. xxiv. 13; xxi. 45; Ps. cv. 44.
[3] See St. John xv. 14, 15.
[4] See St. Luke xii. 33; xviii. 22; vi. 20-22; St. Matt. vi. 19-21; xix. 21; St. Mark x. 21.

is received into glory without any formal judgment—each of her members being already judged in the Person of Christ.[1] Those who merely profess to be her members upon earth are severed from her by being left behind, when she is caught up to meet her Lord in the air. This passage[2] can no more apply to the Gentiles than it does to the Church, because God never committed His goods to them. Indeed, they are entirely ignorant of God, and cannot be judged as those who have had a distinct understanding with Him. Moreover, the answer of the unfaithful servant: 'Lord, I knew Thee, that Thou art an hard man, reaping where Thou hast not sown, and gathering where Thou hast not strawed: and I was afraid, and went and hid Thy talent in the earth, lo, there Thou hast that is Thine,'[3] can only be true in the mouth of an Israelite, for the Church does not know the Lord Jesus Christ, who is the Divine Judge, as *an 'hard man'*; far from it, and not one of the unsaved, who seemed outwardly to belong to her, could say this either, with truth. Nor could the Gentiles say it, for they do not know God at all, and certainly they never knew that God became Man in the Person of the Lord Jesus Christ. *But an Israelite could say it*, for he knows that his Lord's money was given to him, and he knows that it was to be used to the advantage of his nation and to the glory of God.

To the Israelite alone, of all people in the earth, is the command given to present tithes of all to God.[4] To him, also, the absolute command is given to relieve his poor brother, to take no usury or increase from him, and to pay him due wages for his service, also in the years of Jubilee to restore him all his former possessions.[5] But the disciple

[1] See Chapter VII.
[2] St. Matt. xxv. 14-30.
[3] This answer is justified in the reply of the Lord: 'Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed.'
[4] Lev. xxvii. 30; Deut. xii. 5-12.
[5] Lev. xxv. 35-43.

of Christ is to take no thought for the things of this life, but is to set his affection on things above. His citizenship is in Heaven, not upon earth, therefore there is no need for the Lord to give him detailed commands about tithes and offerings, whether offered to God or man, for he has renounced the world to follow his Master; and with reference to what are termed his possessions on earth, he acknowledges that they are not his own, but God's, and are only lent to him for use in his Master's service while he is here, and his whole care with regard to them is that he may not abuse the trust.[1] Possessions may come or go as the Lord chooses, and the Christian remains content, for he knows that in Christ all things are his.[2] He lives as having nothing, and yet possessing all things.[3] After what has now been said, I do not think that a conclusion differing from what the reader has been brought to can be maintained with much show of reason. All these remarks apply also, to what is called the parable of the Ten Pounds, in St. Luke xix. 11-27, where the judgment of the Chosen Nation is also represented; and the occasion of our Lord's speaking that parable is suggestive of the present interpretation. Our Lord was in the house of Zacchæus, and had pronounced the words, 'This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost.' This declaration gave rise to the following surmise in the hearts of the people: 'And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because *they thought that the kingdom of God should immediately appear.* He said, therefore, A certain nobleman went into a far country, to receive for himself the kingdom and return,' etc. It was as though the Lord had said: 'I am near Jerusalem

[1] 1 Cor. vii. 31. [2] 1 Cor. iii. 21-23.
[3] 2 Cor. vi. 10; also how applicable is St. Matt. xxv. 29 to the Israelites' case in the Judgment.

now, and you think that the time has come for the revelation of My kingdom, because I tell Zacchæus of his salvation; but it is not so. Many things must happen before that moment, and among them your own judgment. Not all of you shall enter My kingdom, for some will be condemned for unfaithfulness near to this very spot, while others will receive their reward. The faithful shall, indeed, bear rule, but all must be judged.' This parable also reveals what that of the Talents does not, namely, that the saved of the Chosen Nation will rule over earthly cities, whether Israelitish or Gentile is not stated, but we may assume that they will be the latter, if not both.[1]

We have now gathered, I think, a clear idea of what will take place at the judgment of the Chosen Nation. The Lord Jesus Christ shall sit on His glorious Throne in Jerusalem, or near to it, His glorified Church shall be beside Him, but specially prominent will be the twelve Apostles upon their twelve thrones.[2] The holy angels shall bring together, from all quarters of the earth, the still living Israelites; these will be the 144,000 sealed ones.[3] Then will occur a resurrection, namely, that of the whole number of the Children of Israel, from Abraham onwards. Besides being spoken of in Dan. xii. 2, this resurrection is noticed in Isa. xxvi. 19 as follows: 'Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.' This, which is Isaiah's message to the Israelites, *refers especially to them.* St. Matt. viii. 11 and St. Luke xiii. 28 confirm the fact of the resurrection of the Chosen Nation at this time, for Abraham, Isaac, and Jacob, and the Prophets, appear alive and in the kingdom.

[1] See Isa. liv. 3; lx. 16; lxi. 6; lxvi. 19; Jer. xvi. 19; Mal. i. 11.
[2] See p. 171.
[3] See Rev. xiv. 1. See p. 135. If any other Israelites (*i.e.*, Members of the Chosen Nation) will then be alive, they will (apparently) be unholy, and not servants of God (St. Matt. xiii. 30). See Rev. vii. 3, and pp. 119, 152, 153, 172 note 4.

But in addition to the above, there is a direct statement that the Children of Israel will rise again *by themselves*. This is contained in the 37th chapter of the Book of the Prophet Ezekiel. It is so very striking that I shall here quote the first fourteen verses, but the whole chapter ought to be read: 'The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and lo, they were very dry. And He said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest. Again He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and, behold, a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said He unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then said He unto me, Son of man, these bones are THE WHOLE HOUSE OF ISRAEL: behold they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy, and say unto them, Thus saith the Lord God, Behold, O My people, I will open your graves, and cause you to

come up out of your graves, *and bring you into the land of Israel*. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My spirit in you, and ye shall live; *and I shall place you in your own land:* then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.'[1]

These passages amply prove that a particular resurrection limited to Israel *alone* will take place. When all this host is standing before the Judge, each person will be judged, as we have seen in the above-mentioned parables of our Lord. 'Then shall the righteous shine forth as the sun in the kingdom of their Father.'[2] 'And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.'[3] But the wicked shall be cast into outer darkness, where shall be wailing and gnashing of teeth.

The very interesting question that presents itself to us at this point is, What distinction will be apparent between the newly-risen of the saved of the Chosen Nation, and those of the saved who shall not have died, but who shall have been collected by the angels from all parts of the earth? All[4] these latter living ones will have believed on the Lord Jesus Christ, and therefore will be among the saved, as we can see in Ezek. xxxvi. 31-38. They, of course, will marry and bear children to increase the population of the Holy Land.[5] But what of the risen? We may be sure (from our Lord's words) that *they will not marry nor bear children*,[6] *for they will be risen.*

These passages[6] must now be read with reference to Chapter IV. of this volume,[7] for evidently the resurrection

[1] See also Hosea vi. 1-3; xiii. 9-15; St. Matt. xxii. 31-33; St. Mark xii. 26, 27; St. Luke xx. 37-40.
[2] St. Matt. xiii. 43.
[3] Dan. xii. 3.
[4] See p. 177, note 3 and text.
[5] See Zech. viii. 1-8.
[6] See St. Matt. xxii. 23-33; St. Mark xii. 18-27; St. Luke xx. 27-40.
[7] See especially p. 69.

of the Church and the resurrection of the Children of Israel are *both* referred to, each in its turn, and although it may be difficult to discriminate those parts of the sayings of our Lord which apply to each, yet, with the amount of light we now have, I think we can manage to keep from confusing 'THE SONS OF GOD' with 'THE GODS.' Although the Children of Israel are *in a sense*, in common with the whole human race, entitled to the appellation, 'sons of God,' yet they are sons of God only in the sense in which men in general are such. *They are not Sons of God in the sense in which the members of the Church only are Sons of God*, just as no member of the Church is *the Son of God* in the same sense in which Christ is the Son of God —that is, the only-begotten Son.

Now, I think we may without much difficulty determine the position that the risen Israelites will occupy in the Lord's Millennial Kingdom. They will be known and regarded as a race of *Princes*, the recognised *Princes* of the Israelites.[1] We know that David himself shall be the *Chief Prince*,[2] and *when we read of other princes sitting on the throne of David at the same time* I think we may conclude that they share in the dominion with him. In Ezek., chapters xliv., xlvi., and xlviii., *THE PRINCE* is spoken of, but not by name. In the Psalms, too, we read of these *Princes*.[3]

[1] It may be that, if the rule over the ten, five, two, etc., cities mentioned above (p. 177) be over Israelitish *as well as* Gentile cities, then to the risen Israelites the former will be committed. However, both Israelitish and Gentile cities may be included (see Rev. xx. 4, which refers to the (risen) souls of *Israelites only*, *not Gentiles*, reigning as princes). See Jer. xvii. 24-26.

[2] See Ezek. xxxiv. 23, 24; xxxvii. 24, 25.

[3] Ps. xlv., especially verse 16: 'Instead of thy fathers shall be thy children, whom thou mayest make *princes in all the earth*.' Ps. lxviii., especially verse 27, 'There is little Benjamin with their ruler, the *princes* of Judah their council, the *princes* of Zebulun, and the princes of Naphtali.' Ps. cxiii., especially verse 8, 'That He may set him with *princes*, even with the *princes* of His people.' Ezek. xlv., especially verse 8, 'In the land shall be his possession in Israel; and My *princes* shall no more oppress My people.'

The Book of Psalms can only be completely understood when we read it in the light of the final exaltation of the Israelites. Then it seems as clear as day, and the causes of the various utterances, as well as their applicability to the subject before us, are most marvellous when read from the point of view which we have now reached. We can now understand how our Lord and Saviour Jesus Christ will regulate all matters concerning Israel. When the personal judgment shall have been finished, and the wicked cast into outer darkness, there will yet remain much to settle with regard to the Holy Land itself. But first, returns must be made to all faithful Israelites for their former labours in making profitable use of their Lord's goods.

The system upon which the Lord will do this is explained in St. Matt. xx. 1-16, for it is only in this connection that we can intelligently interpret the parable there put forth of the labourers in the vineyard. This parable cannot apply to the Church, *because she is one with Christ;* His will is her will, and she cannot murmur at any judgment pronounced by Him. Each member of the Church will indeed stand before the 'award-seat' (βημα)[1] of Christ, but whatever shall be received then will be unmerited rewards, NOT HIRE, which is that which has been laboured for, and which is given and received as wages due. Nor can the parable apply to the Gentiles, for they were never called into the Lord's vineyard, nor have they specifically done any work for Him.

But the parable fits in very well with the case of the Israelites, and it seems necessary to explain it as referring to them if it is to be properly understood.

The Householder is the Almighty Father.[2] The labourers are the Children of Israel, with whom the Lord entered into a covenant or agreement, namely, that they should possess the land of promise, and prosper

[1] See pp. 61, 109.

[2] See St. John xiv. 2.

therein for ever. This would be their hire or due, if they on their part would serve Him as their God.[1] The Steward is the Lord Jesus Christ. As regards the murmurers, it is perhaps a little difficult to identify them. It is not to be imagined that they could be found among the newly-risen, for all who shall be counted worthy of the resurrection to eternal life will be perfectly holy. I can only look for them among those who shall be still alive after the Great Tribulation.[2] *The day* would then mean the whole period of the Great Tribulation, including Antichrist's reign, and the murmurers would be those elect (*principally Jews*) of the Chosen Nation upon whom the full rigours of that terrible time shall fall, so much so that they shall just escape with their lives; and the last hired, who appear in the parable as objects of jealousy, would be the elect (*of the tribes other than Judah*), who shall only be revealed *as such* by the angels, who with the great sound of a trumpet shall gather them together to meet the Messiah in Jerusalem, while up to *that moment* they shall be unrecognised by the world as members of the Chosen Nation. This interpretation brings into view the reason for the remark, 'These last have wrought but one hour,[3] and Thou hast made them equal unto us which have borne the burden and heat of the day.' '*These last*' *would have escaped all persecutions levelled particularly at the race of Israel in the Tribulation.*

When all the members of the Chosen Nation shall at last have received from the Lord their hire in the shape of a complete fulfilment of God's promises, they will turn their attention to the Holy Land. Then the hope of the *twelve tribes of Israel* alluded to by St. Paul[4] will be fulfilled. The last nine chapters of the Book of Ezekiel[5]

[1] Gen. xvii. 8; xxviii. 10-15; xxxv. 9-13; Deut. viii.

[2] See pp. 119, 135, 152, 153, 172 note 4, 177. These will be the 144,000 sealed Israelites, and the 12,000 of Judah would then be the murmurers—but the subject is involved.

[3] Rev. xvii. 12. [4] Acts xxvi. 6, 7. [5] xl.-xlviii. (all).

describe the chief concerns which will occupy the Israelites at this time; shortly, they are the building of the temple, and the division of the Holy Land among the tribes by lot. *There will also be a complete restoration of the Law of Moses. Then it will be kept in the most exact perfection, and all its provisions will be carried out in a manner such as shall satisfy God Almighty.*[1]

Thus the meaning of Isaiah (lv.) will be apparent, especially the saying, 'So shall My word be that goeth forth out of My mouth: it shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'[2] And the significance of Mal. iv. 4 becomes evident, '*Remember ye the Law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.*' Every word of the Old Testament becomes instinct with life and vigour in view of this restoration in all its perfection of the Theocracy of the Chosen Nation.

There are numbers of passages which could be quoted here elucidating this triumph of the Children of Israel, but space would fail. The reader is referred to the Old Testament itself; if it be read in the light of the plan now discussed, it presents but little difficulty anywhere. All its hard passages become easy, and even 'wayfaring men, though fools, shall not err therein.'

[1] This is prophesied in Jer. xxxi. 31-34 and Heb. viii. 8-13. If read in the light of this statement the Epistle to the *Hebrews* (*i.e.*, *the Chosen Nation*) glows. Under the first Covenant the 'Ordinances of Divine Service' were all after patterns of things in Heaven. Exod. xxv. 9, 40; Num. viii. 4; Isa. vi. 1-4; Heb. viii. 5, ix. 23; Rev. vii. 15, xi. 19, xv. 5-8. The New Covenant mentioned by Jeremiah and in the Epistle to the *Hebrews* is to be made with the Chosen Nation. *It has not been made with that Nation yet.* But it will be made at the beginning of the Millennium as described above, and the Heavenly patterns will be copied again. This will be the true Golden Age, when the *holy gods* and the *sons of God* will appear among men, while their Satanic and false predecessors of the spurious golden age that is past shall be reserved 'in everlasting chains, under darkness, unto the judgment of the Great Day.' (Ep. Jude 6.)

[2] Isa. lv. 11.

CHAPTER XIII.

THE JUDGMENT OF THE GENTILES.

BEFORE the kingdom of the Lord Jesus Christ shall be complete in every detail, and clothed with beauty, order, and holiness, the Gentiles, or what we term the 'heathen nations,' must be judged, and their place in the new dispensation assigned them. But it is only the Gentiles still alive on earth at the conclusion of the Lord's day of slaughter and vengeance who will be dealt with at this time. There will be no resurrection for *their* dead till 1,000 years shall have elapsed.[1]

This judgment of the still living Gentiles is described by our Lord in St. Matt. xxv. 31-46. That famous passage glows with light when we put it in its right connection. It is hardly to be thought that any of the 'foolish virgins' shall be living at this time, although from the hour when they receive the answer, 'Verily I say unto you, I know you not,' they will have to take a place on a level with the Gentiles. It is, however, more than probable that many of them will be found among that great multitude which no man can number described in Rev. vii. 9-17. Yet, even though they be partakers of the glory there spoken of, their rank will be *only* that of Gentiles of the third Order, a very different position from that which they were originally invited to occupy as members of the Church and partakers of the Divine Nature. Of course, it is possible that some of them may

[1] Rev. xx. 5.

escape with their lives after having run the terrible gauntlet of the Great Tribulation, and that they may be summoned before the Son of Man sitting upon the Throne of His Glory in judgment upon the living Gentiles, and so be assigned their place for eternity among either the sheep or the goats, but this does not seem to be more than just possible.

At this judgment of the Gentiles all the holy angels will be present, having first gathered together all nations (*πάντα τὰ ἔθνη*) before the Lord Jesus Christ, sitting as King upon the Throne of His Glory at Jerusalem, the Church being beside Him taking part in this judgment, as she did in the former one—namely, that of the Israelites —and the Chosen Nation will be looking on. The passage referred to is as follows: 'When the Son of man shall come in His Glory, and all the holy angels with Him, then shall He sit upon the Throne of His Glory: And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto

them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal.'

The righteous and the wicked here are alike ignorant of the existence of the Lord Jesus Christ till brought before His Throne of judgment. *Therefore they are judged according to their works.*[1] The sentences upon these Gentiles are worthy of being compared with those pronounced upon the members of the Chosen Nation, for they illustrate a remarkable saying of our Lord's, namely, that in St. Luke xii. 47, 48: 'And the servant which knew his Lord's will, and prepared not' [omit 'himself'] 'neither did according to His will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.' In the first place, the pronouncements with regard to the blessed are: *to Israelites:* 'Well done, good and faithful servant! Thou hast been faithful over a few things, I will make thee ruler over many things: ENTER THOU INTO THE JOY OF THY LORD.'[2] *To the Gentiles:* 'Come, ye blessed of My Father, inherit the kingdom prepared for you, from the foundation of the world.'[3]

Now, the sentences upon the wicked are these: *on*

[1] See Rom. ii. 6-16, and the whole of the first, second and third chapters of this Epistle.

[2] St. Matt. xxv. 21, 23.

[3] St. Matt. xxv. 34.

Israelites: 'Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.'[1] Remark that the punishment of Israelites is: τὸ σκότος τὸ ἐξώτερον, and sad indeed is their plight; ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. These are some *beaten with 'many stripes.'*[2] *On Gentiles:* 'Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.' τὸ πῦρ τὸ αἰώνιον, and εἰς κόλασιν αἰώνιον is the lot of these, *and this is being beaten with 'few stripes.'* I think we may gather that much of the severity of these *stripes* will be due to the stings of a remorseful conscience, and that by how much the conscience was enlightened during earthly life, *by so much* will its stings be the harder to bear afterwards.[3]

When the judgment of the Gentiles is concluded, those who will not be required as servants by the Chosen Nation will disperse again to their several countries. But they will be instructed in the 'manner' of the new kingdom.[4] They must forge no more weapons of war,[5] and such weapons as remain must be adapted to pacific uses. They must also obey the command to go up from year to year to worship the King, the Lord of Hosts, in Jerusalem, and to keep the Feast of Tabernacles.[6] 'And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of Hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain' (or, 'upon whom there is not rain') 'there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the Feast of Tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the Feast of Tabernacles.'

[1] See St. Matt. viii. 12; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; St. Luke xiii. 28.

[2] *Cf.* Ps. cxii. 9, 10.

[3] *Cf.* Ep. Heb. xii. 29.

[4] 1 Sam. x. 25; 2 Kings xvii. 26-28.

[5] Isa. ii. 4; Micah iv. 3.

[6] See Zech. xiv. 16-19. Another proof that the Law of Moses shall be fully restored in the Millennium. See p. 183.

But if obedient, all the nations shall be blessed.[1] So 'shall the God of Heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.'[2] This is that Stone which 'was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.'[3] This is the Stone that was set at nought of the builders, which is become the Head of the corner, and 'a Stone of stumbling, and a Rock of offence, even to them which stumble at the word, being disobedient.' And this is that Stone upon which whosoever shall fall shall be broken, but on whomsoever it shall fall, it will grind him to powder.[4] '*These, My brethren*'[5] would appear to be those Israelites who, during the Great Tribulation, were befriended, consciously or unconsciously, by the nations whither they fled, and into whose hands they were sold as captives after the plunder of Jerusalem by the Antichrist.

[1] Isa. xix. 18-25. See also Isa. lxi., and many parts of that prophet's book, as well as many of the Psalms.
[2] Dan. ii. 44. [3] See Dan. ii. 34, 35, etc.
[4] See Acts iv. 11: 1 Pet. ii. 8; St. Matt. xxi. 44; St. Luke xx. 18.
[5] St. Matt. xxv. 40, 45.

CHAPTER XIV.

THE KINGDOM OF GOD ON EARTH (THE MILLENNIUM).

WE come now to consider the period of the fourth dispensation, mentioned in the Introduction to this book.[1] The three former dispensations have passed away, and the elect of God have been gathered in, namely, the Church, the Israelites, and the Gentiles. The various sheep of the different folds of the Lord Jesus Christ are now become one fold, under one Shepherd,[2] and they now enter upon the Sabbath-keeping[3] promised to the people of God. The sun of the Lord's Day now rises to its meridian splendour.[4] The 'times of refreshing'[5] have come from the presence of the Lord, for He has sent Jesus Christ, and these are 'the times of the restitution of all things,[6] which God hath spoken by the mouth of ALL His holy prophets since the world began.'

In dealing with this subject in order, we shall put the last first, and the first last. First, then, we shall consider the state of the *material earth*, and of the *lower animals*, during the 1,000 years of the Lord Jesus Christ's reign over them, commonly called the Millennium. Secondly, we shall review the state of the

[1] See pp. 14, 15, 53, 54.
[2] St. John x. 16.
[3] *σαββατισμός*, Heb. iv. 9.
[4] Mal. iv. 2.
[5] *καιροὶ ἀναψύξεως*, Acts iii. 19.
[6] Acts iii. 21 : *ἄχρι χρόνων ἀποκαταστάσεως πάντων*.

Gentiles, or *the nations*: and, thirdly, the position and occupations of the *Children of Israel*. Finally, we must notice the things which are revealed concerning the *Church*, or *the Bride and Wife of the Lamb*, during this period.

With regard to our first inquiry, most of the information about the condition of the material earth is found in the OLD Testament. The writings of the prophets are full of it, more especially, perhaps, the Psalms and the Book of Isaiah. The reason of this, of course, is that the Old Testament is, *primarily*, the Word of God, spoken to the Children of Israel. As they were encouraged to set their affections upon their own Holy Land, it is only to be expected that a great deal should be said about it and the earth in general. The New Testament, being *primarily* for the Church, whose eternal dwelling-place is in Heaven, and not upon earth, does not speak much of the purely earthly glories of the Millennium. Rather does it seek to draw away the mind from earthly things, and to fix it upon things above.[1] To the Old Testament, then, we turn.

We have seen that chaos reigned during the Great Tribulation. But when the 'blindness in part' has passed away from Israel, when the 'fulness of the Gentiles' has come in, when all Israel is saved, because that out of Zion has come forth the Deliverer,[2] then all things upon earth shall be restored to their primitive beauty, such beauty as has not been seen since the day of Adam's first sin, when God saw everything that He had made, and pronounced it to be very good.[3]

I can by no means go into the details of all that is said in the Bible of the blessings that shall come upon the earth at this time. The reader will study the whole Bible for himself, and may refer to the Millennium period

[1] See Col. iii. 1-4. [2] Rom. xi. 25-32.

[3] Gen. i. 31; Isa. xiv. 7, 8; Psalms viii., civ., cvii., cxlviii. Parts of these Psalms and of many others apply to the renewed state of the earth.

every beauty and blessing which he reads of, but does *not yet* see around him upon the earth. Isaiah xi., and lxv. 25, together with Hosea ii. 18, tell us that then savage natures shall leave all the animals, so that, wander where one will upon the face of the earth, no harm from wild beast or noisome insect shall come to any.[1]

It is thus revealed to us that as soon as the Lord Jesus Christ shall have completed the respective judgments of Israelites and Gentiles, and shall have set in order His Kingdom, the reviving influence of His Presence will be felt and seen in Nature all over the earth. Vegetable life will assume a luxuriance heretofore unknown. Yet there will not be rank growths of noisome plants, and weeds, and thorns, for the curse of Genesis iii. 17-19 will be revoked, as is declared by the prophet Isaiah.[2] All plants that grow will be both useful and beautiful, and poisonous herbs will not grow. The decay of nature will not be apparent, as it is now. The branch will not rot, the harvest will not fail, the flowers will not cease to bloom, nor the fruit to be continually produced, and hitherto unknown virtues will be found in both fruit and leaf.[3] Extremes of heat and cold will not be experienced.[4] Hard toil and labour, whether mental or bodily, will not be required, for the earth will yield her increase, irrespective of human cultivation, plenty shall be everywhere, and there will be no lack.

But all the glory of Nature shall be focussed in the Holy Land, and shall be gathered together in and around Jerusalem. The configuration of the Holy City will be much changed from what it is at present. The great earthquake at the Second Advent will make an extensive valley through the Mount of Olives, stretching east and

[1] Isa. xxix. 17; xxxii. 15-20; xxxv.; xl. 3-5; xliii. 8-21; xliv. 21-28; xlix. 8-12; lv.; Ps. cvii.; Amos ix. 13; Zech. xiv. all tell of the prosperity of the earth, its beauty, and the abundance of its productions during the fourth dispensation.

[2] Isa. lv. 13. [3] Ezek. xlvii. 12. [4] Isa. xlix. 10; lx. 19, 20.

west,[1] and Jerusalem will cluster round and upon a lofty mountain, on which also shall be the new Temple.[2] A mighty river will flow forth from the foundations of the Temple, and shall empty itself into the Dead Sea, which will become fresh from its influence, and will be full of fish of all sorts.[3] The 'tongue of the Egyptian sea,' perhaps the Gulf of Suez, shall be dried up, and also the river Euphrates will become easily fordable, being smitten into seven brooks.[4]

The whole of the Arabian Desert will become a fruitful country, and every conceivable blessing that can enrich the earth will be lavishly poured forth to beautify the place of the Lord's sanctuary, 'and to make the place of His Feet glorious.'[5] The birds and beasts will all be tame and obedient, and submissive to man. Dangerous convulsions of Nature will occur no more. Flood and fire, storm and tempest, wasting and destruction, of whatever form, will work no more havoc upon earth or among the children of men, for the Lord God Omnipotent reigneth.

And now let us turn to consider the state of the Gentiles during Christ's reign with His Bride over the earth. Remembering that the Gentiles are the third and last Order of the kingdom of the Lord Jesus Christ, and that till *their* Day of Judgment[6] they will have been totally ignorant of the true God, and His only-begotten Son our Lord, we must not expect to find many particulars about them in the Bible. *God has never sent His Word directly to the Gentiles.* The Old Testament is God's Word to the Chosen Nation,[7] and through that nation alone could the Gentiles have heard it in former times, for God gave no law to them.[8] And the New Testament is God's Word

[1] See Zech. xiv. [2] Isa. ii. 2, 3; Micah iv. 1. [3] Ezek. xlvii. 1-12.
[4] Isa. xi. 15: וְהִכָּהוּ לְשִׁבְעָה נְחָלִים
[5] Isa. lx. 13; Ezek. xliii. 7. [6] St. Matt. xxv. 32.
[7] Deut. iv. 32-40; St. John x. 35.
[8] Rom. ii., especially verses 14, 15.

to the Church,[1] and in this case neither Israelites nor Gentiles can hear that Word, except through the Church of God. Any Gentiles who attended to the imperfect ministry of the Israelites, and their fitful missionary endeavours, if they can be called such, in the second dispensation, were welcome to partake of the privileges granted to the Chosen Nation, but then, such converts ceased to be Gentiles proper, and were numbered with God's chosen people. In this, the Christian dispensation, both those Gentiles and Israelites who hear and receive the Gospel become thereby members of the Church and cease to be Gentiles and Israelites proper. So we see that to the Gentiles, *as Gentiles*, God never spoke. We must except, however, the line of the faithful in the first dispensation, which included Adam, Enoch, and Noah. The Apostle St. Jude[2] gives us the prophecy of Enoch, and the first eleven chapters of Genesis tell us whatever else we know of God's dealings with those ancient saints. We have already considered this matter in Chapter I. of this book. As for the written Word of God, it did not begin to exist, as such, till the time of Moses.[3]

We are led to conclude, then, that whatever information the Bible gives us concerning the Gentiles in the Millennial or fourth dispensation, is practically incidental, though often necessary for the completion of various revelations, in order that we may understand them better. The connection between Israelite and Gentile during the Millennium is more apparent than that between either of these bodies and the Church. I say more apparent; but this is only so to us now, and exists only on the face of Scripture; for in truth the relationship of the Church

[1] St. John xvii., especially verses 6, 8, 9, 11-14. [2] Verses 14, 15.

[3] The patriarchs of the first dispensation were not Gentiles *proper*, *i.e.*, *nations;* for nations did not exist till after the confusion of tongues at Babel; but we include them when we speak of the Gentiles in general, and consider that they belong to the third Order in the Lord's Kingdom. At page 19 of this book the word 'Gentiles' in brackets at the heading of the chapter should be in the singular thus: (GENTILE).

to both Israelites and Gentiles will be then only second in point of intimacy to that of Christ Himself to these two latter Orders in His Kingdom. We find it stated that every nation will be subject to the Israelites,[1] and that if any nation refuse the yoke, it shall perish. Even the kings of the nations shall do service to the Chosen People of God.[2] All the best produce of the earth shall flow to Jerusalem. All the inhabitants of the earth, also, shall go up yearly to that city, to keep the Feast of Tabernacles, and to worship the King, the Lord of Hosts, there. If any refuse to go, they shall suffer from lack of rain in their country, and from plague.[3] All the servants of the Israelites will be Gentiles.[4] *They* shall do the common work of the Holy Land, for all the Israelites shall be holy, and shall be dedicated to the service of God only. Moreover, all the nations shall live in peace; war shall not be known, for this is the reign of the Prince of Peace.[5] So it will come to pass that God's promise to Abraham shall receive its perfect and complete fulfilment—'and in thee shall ALL FAMILIES of the earth be blessed.'[6] The reader will study the Bible for himself, and wherever he finds blessings pronounced upon the Gentiles, which have not yet been experienced by them, let him note that in the Millennium they will be enjoyed in their entirety. And now as regards the state of the Chosen Nation. Received into its own land, it will reign in glory, exacting homage from the whole earth. At the commencement of the Millennium, the female portion of the Gentiles will largely outnumber the male.[7] The reason

[1] Isa. lx. 12. [2] Isa. xlix. 23; lx. 10; lxi. 5. [3] Zech. xiv. 16-19.
[4] Isa. xiv. 2. [5] Isa. ii. 4; Micah iv. 3. [6] Gen. xii. 2, 3.
[7] Isa. xiii. 12: 'I will make a man more precious than fine gold, even a man than the golden wedge of Ophir.' Isa. iv. 1: 'And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.' With regard to the proportions of male and female among the 144,000 of the Chosen Nation, nothing *definite* is said. If it be argued that these are all males on account of what is said in Rev. xiv. 4 (see p. 153), it may be answered that no

is obvious. The vast armies collected and slaughtered during the Great Tribulation, and the final great slaughter of the major part of all nations, in the valley of Jehoshaphat, at the Second Advent, shall cause the male part of the human race to be well-nigh extinguished. To such a pass will the devices of Satan have reduced the world! This is what mankind will gain to themselves by yielding allegiance to the Evil One. But when the Lord Jesus Christ has set up His glorious Kingdom in Jerusalem, and has brought the whole earth under His sway, human life will be precious, and there will be a revival of the race. Jerusalem shall be no more desolate, nor the scene of war and carnage. For 'thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, a City of Truth; and the Mountain of the Lord of Hosts, the Holy Mountain . . . . There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof.'[1] The Chosen Nation shall soon become numerous once more, indeed, more numerous than it has ever yet been. For only in those times will be the real fulfilment of God's promises to Abraham, to Isaac, and to Jacob.[2]

This vast increase of Israelites during the Millennium

special provision for the protection and preservation of men apart from women is alluded to, although we are indeed led to infer that the Great Tribulation will be very disastrous to females. See St. Matt. xxiv. 19, St. Luke xxi. 23, and xxiii. 27-31. We can imagine what these things mean, and yet our imaginations can only be a faint and shadowy picture of the reality. But all doubt with regard to the sexes is set at rest by what is said in Zech. xii. 9-14. It is a legitimate inference from this that they will be *equally* divided, *i.e.*, 6,000 men and 6,000 women in each of the twelve tribes. St. Matt. i. 20, 24, 25, shows us how to harmonize Rev. xiv. 4 with Zech. xii. 9-14.

[1] Zech. viii. 3-6.

[2] See Gen. xv. 5: 'And He brought him forth abroad, and said, Look now towards heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be.' Gen. xiii. 16; xxii. 17; xxviii. 14; xxxii. 12.

will be due to various causes. In the first place, perfect peace will always prevail among them, both within and without, and in addition there will be perfect cures for all diseases and sicknesses, which latter, however, will be rare.[1] The leaves of the trees upon the banks of the River of God shall be for medicine. Again, death in any form will be rare. The long lives of Adam and of his immediate descendants will be the rule. In fact, many will probably live throughout the whole of this dispensation—a thousand years. These blessings are foretold in Isaiah lxv. 19-25: 'And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days: nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old, shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: FOR AS THE DAYS OF A TREE ARE THE DAYS OF MY PEOPLE, and Mine elect shall LONG enjoy the work of their own hands. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them,' etc. Moreover, the families of children shall be remarkably large.[2] Nearly all the Psalms foretell either some of the curses of the Great Tribulation, or some of the blessings of the Millennium, as regards both Israelites and Gentiles.

The territory of the Israelites will be enlarged to correspond with their increase. The new boundaries and divisions of it are mentioned in the 48th chapter of the Book of the Prophet Ezekiel. The latter chapters (xl.-xlviii.) of this prophecy give us many particulars of

[1] Ezek. xlvii. 12.

[2] Ps. cvii. 41: 'Yet setteth He the poor on high from affliction, and maketh him families like a flock.' Ps. cxiii. 9.

the new *régime* of the Chosen Nation in those happy times, the Day of the Lord. We are accurately informed as to the size and style of the new Temple, which shall be built in Jerusalem upon the top of the Mountain of the Lord's House.[1] The daily sacrifices will be restored, and the whole Law of Moses will then be kept in its entirety, and in perfection. How luminous do our Lord's words become in view of these events: 'Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, TILL ALL BE FULFILLED.'[2] One could quote chapter after chapter from the Old Testament foretelling the glory of the Israelites at this time, but every reader can turn to that Sacred Book for himself and read the wonders which it reveals. The student of the Psalms will find endless references to the Millennial glory of Jerusalem and of the Chosen Nation.[3] Also the Book of the Prophet Isaiah is full of descriptions of Israel's glories.[4] *A list of all the prophets might also be given*, for *some* notice of the subject is found in each. Only let the devout student learn to distinguish the places of lamentation and mourning and woe from those of joy and praise; for the former refer in some measure, indeed, to the past history of the Chosen Nation, *but much more*, and *specially*, to the still future Great Tribulation; and the latter likewise refer in some measure to Israel's saints now at rest, but in their fulness they can only refer to the Millennium, or perhaps, the far future ages of eternity, Israel's *most* glorious time.

One remarkable thing may be mentioned here—namely,

[1] Ezek. xliii. 12. See pp. 232, 233.

[2] St. Matt. v. 17, 18. *The Millennium is the time when all shall be fulfilled.* See p. 183.

[3] *E.g.*, Psalms xlvii., xlviii., l., lxxvi., lxxxiv., lxxxv., lxxxvii., xcix., etc.

[4] *E.g.*, Isa. ii., iv., xiv., xxv., xxvi., xli., xliii., li., lii., liv., lx., lxi., etc.; Jer. xxxiii.

that throughout the 1,000 years' reign of Christ on earth there will float above Jerusalem the cloudy pillar by day, and the pillar of fire by night.[1] These, the marvellous sights of the forty years of Israel's life in the wilderness, will then again be apparent to the nation, when it is settled for ever in its own good land, which God promised to Abraham and to his seed for an everlasting possession. Then such prophecies as Jer. xxxi. 33, 34 shall be fulfilled: 'They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord.' The Israelites also will go abroad to the Gentiles, to teach them the fear of the Lord, and the Gentiles shall cleave unto them.[2]

Now, we must try to understand what is revealed to us as to the position and work of the Church throughout the period of the fourth and last dispensation. It might be shortly summed up in a few words—namely, that the Church will be identified with Christ, and *His* position will be her position, and *His* work her work. However, we can go into this matter more in detail. Rev. xx. 4-6 opens to our view Beings living and reigning with Christ for 1,000 years. Some of these are particularized as the 'souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands.' *These* may be identified with the Israelites of Rev. xv. 2 and Dan. vii. 27, who, having risen again as members of the Chosen Nation, are the race of princes referred to in our chapter on the judgment of the Chosen Nation.[3] In Rev. xx. 6 they are called priests of God and of Christ, and such will all Israelites be.[4] They are said to be partakers of the first resurrection. The first resurrection is, evidently, from the expression in verse 5, *any resurrection*

[1] See Isa. iv. 5, 6. [2] Isa. lxvi. 19; Zech. viii. 23. [3] See p. 180.
[4] There is the significant omission here of the title '*kings*' (Isa. lxi. 6).

that may take place before the Millennium. It would thus *include* the respective resurrections of the Church and of the Israelites.[1]

Now, if those mentioned in the first clause of Rev. xx. 4, 'And I saw thrones, and THEY sat upon them, and judgment was given unto THEM,' be the same Beings as those of the latter part of the verse, we have at once a view of the glorious and lofty position of those risen Israelites (and perhaps some others), who will have conquered in the Great Tribulation. And this position would correspond exactly with the terms of the judgment in St. Matt. xxv. 14-30.[2] Also it would agree with Dan. vii. 27.[3]

If this interpretation of Rev. xx. be correct, we shall have to look elsewhere for more especial notice of the Church's dominion. But if Rev. xx. 4-6 include the Church, and there is no reason why it should not, clause 1 of verse 4, as well as its last clause and verse 6, refer to it. If it be so, we must distinguish accurately between the relative positions of the Church and of the Israelites. Either interpretation will agree with the facts.[4] However, the Church alone is spoken of in Rev. v. 10: 'And hast made us unto our God kings and priests: and we shall reign on the earth.'[5] ἐπὶ τῆς γῆς may in this passage be translated more accurately, 'over the earth.' The Church *only* is also spoken of in Rev. i. 6, and ii. 26, 27, where it is said: 'And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father.'[6]

[1] In this connection Rev. xx. 6 and Dan. xii. 2 must be read together, and be allowed to mutually explain each other. *Cf.* Isa. xxvi., especially vv. 8, 9, 19.

[2] See verse 21, etc.: 'I will make thee ruler over many things.'

[3] Remark, that *here* it is the dominion UNDER the whole Heaven, *not in Heaven*, which is given.

[4] I cannot but include the Church in the description.

[5] καὶ ἐποίησας ἡμᾶς τῷ Θεῷ ἡμῶν βασιλεῖς (or βασιλείαν) καὶ ἱερεῖς καὶ βασιλεύσομεν ἐπὶ τῆς γῆς.

[6] See also Rev. iii. 21.

In the Old Testament 'the heavens' are often spoken of as equivalent to 'those that dwell in the heavens,' and they are addressed by God and by man, and they speak to both and hear both.[1] At the *present* time Satan and his hosts of evil angels inhabit 'the Heavenly places,' or 'the Heavens,' as princes of the power of the air.[2] 'Heavenly places' were Satan's inheritance at the beginning,[3] and his evil angels were once Stars of Heaven,[4] and for their rebellion against God they will be cast out of these places by-and-by.[5] Then their vacant offices and places will be taken over by Christ and His Church. Our Lord refers to this in St. John xiv. 2, 3. *That* the places to be left vacant by the evil angels, and the lower Orders of evil spirits at their downfall might be filled by more worthy subjects, was one reason for the creation of the human race.

The rebellion of this race, and the time necessary to win it back to its allegiance to God, make the period of the final issue of the Mystery of God long in coming. In order that that part of the human race, which was chosen by God to fill the Heavenly places[6] might have a King, and Head, of its own nature, in the place of Satan,[7] the Son of God to whom the Father gave the kingdom, became human, taking on Him, not the nature of Angels, but the seed of Abraham.[8] That this transfer of places, or rather occupation of the places of the rebellious by Christ and His Church, and the two lower Orders in His Kingdom, might be accomplished with perfect justice in the eyes of the whole heavenly host,[9] it was necessary that human beings of these three Orders *as such* should

[1] Hosea ii. 21 : Dan. iv. 26 ; Ps. xix. 1, l. 4, lxxxix. 5, xcvi. 11, xcvii. 6, cxlviii. 4.

[2] See Eph. vi. 11, 12 ; Rev. xii. 7.

[3] See the description, undoubtedly referable to Satan, of the King of Tyrus, Ezek xxviii. 11-19; also Rev. xii. See pp. 63-65.

[4] Rev. xii. 4.

[5] Rev. xii. 7-9; St. Luke x. 18.

[6] Eph. i. 3.

[7] Heb. ii., especially verse 14.

[8] Heb. ii. 16.

[9] Eph. iii. 10.

meet Satan and his evil spirits in a war of such length and proportions as would make it manifest and undeniable which side was the stronger, and which had gained the victory.

But as human beings were found to be without a leader, and the evil spirits had one in Satan, it became consistent with the most exact justice that a *Heavenly Being* should take upon Himself the human nature, and lead His adopted race against the foe. But the only Heavenly Being capable of such a task was the Son of God. This is revealed in the prophecy of Isaiah: 'And I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought salvation unto Me; and My fury it upheld Me.'[1] And having thus taken the cause into His own hands, because His dear human brethren[2] were sinners before God, He offered a sacrifice for their cleansing, namely, His own human life,[3] and thereby made the Atonement, so that God could receive with favour, and help mightily and effectually in their warfare, all human beings who own allegiance to the new Leader.[4]

It thus came to pass that the Lord Jesus Christ, as Man, of necessity met Satan in single combat.[5] And during His whole lifetime He endured the temptations of the Evil One,[6] but He conquered. He broke the devil's power over man,[7] and all who follow in His steps are more than conquerors through Him.[8] Therefore, when the Lord and His Church take possession of the Heavenly places, They will take it *of right*, They will take it *in triumph*, They will take it, having first satisfied ALL the demands of Divine justice, which is justice in perfection. The work of Satan and his evil spirits *now* is that of

[1] Isa. lxiii. 5. [2] Heb. ii. 11, 12. [3] Heb. ii. 17. [4] Isa. lv. 4.
[5] St. Matt. iv. 1-11; St. Mark i. 12, 13; St. Luke iv. 1-13.
[6] Heb. ii. 18. [7] Heb. ii. 14; 1 John iii. 8.
[8] Rom. viii. 37; 1 John v. 4; 1 Cor. xv. 55-58.

provoking human beings to rebel against God; they use all their vast powers for introducing into the world every diabolical form of evil; they are invisible; they are as swift as thought; they are wiser than serpents; they are powerful to do evil; they are cruel as the grave. No form of wickedness is too great for their conception. All of them can draw from the depths of Satan. Within a certain limit fixed by God they can work their will upon earth and among men. Therefore, to them must be ascribed all such convulsions of nature, calamities, catastrophes, accidents, misfortunes, and miseries, as are detrimental to earth and its human and other inhabitants. All the savagery of wild beasts and the lower animals is due to them. To them also we ascribe all evils and sins devised, uttered, or carried out by the human race, whether collectively or individually.[1]

War, in all its forms, is caused by Satan and his agents. For though war is a necessary evil,[2] yet it is only made necessary by the existence in Satan of power to provoke it. That this is so is proved by the fact that when Satan is bound in the bottomless pit for a thousand years[3] war shall cease, and the nations shall not learn it any more; but as soon as he is released again he 'shall go out to deceive the nations . . . to gather them together *to battle*.' All strifes and quarrels, whether public or private. all murders, suicides, thefts, lies, idolatries, drunkenness, uncleanness, adulteries, wrath, heresies, and such like, all sins of omission and commission that men are capable of, *all* must be ascribed to the agency of Satan and his evil angels. They do as much evil as they possibly can do; but there is a limit to their destructive powers, and this limit is imposed on them by God. Now, when these malignant beings are banished from the Heavenly places,

[1] See Tertullian, 'Apology,' I. 22, 23.
[2] As is proved by Rev. xii. 7: 'There was war in Heaven.'
[3] Rev. xx. 1-11.

and are succeeded by Christ and His Church, as will be the case during the Millennium, the direct opposite state of things will obtain. Nature will be at rest from destructive convulsions. Accidents injurious to humanity will all but cease, and all forms of evil will subside. Sin will not, indeed, entirely cease,[1] because the fallen human nature remains with man as long as he is in the fleshly body. But sin will be extremely rare, and this because every influence will make for good. The individual members of the Church will instigate mankind to holiness of heart and life. Where now men are tempted to evil, they will then be drawn towards good. The members of the Church will rule in the air, *i.e.*, in Heavenly places, and will sway the nations according to their will, which is that of Christ the Lord!

Whereas now we have a dead level of evil in the world, with periodical outbursts of more atrocious crime and wickedness, both individual and national, *then* there will be a high level of holiness everywhere, with continual enthusiastic efforts, generally and also on special occasions, to give greater honour and glory to God. Then only will be fulfilled Habakkuk's prophecy, that 'The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.'[2] Then, too, will the Lord's words be shown to be true: 'Verily, verily, I say unto you, Hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of Man.'[3]

The Lord Jesus Christ will reign visibly in the air, or Heavenly places, above Jerusalem, and on His glorious Heavenly Throne will also sit His Bride, the Church. Then 'Out of Zion shall go forth the Law,

[1] Isa. lxv. 20; Zech. xiv. 17-19. All sin will only finally and for ever cease, both among Israelites and Gentiles, in the eternal state when the present earth and Heavens shall have passed away.

[2] Hab. ii. 14.

[3] St. John i. 51, St. Matt. xx. 23, and St. Mark x. 40 will also be fulfilled.

and the word of the Lord from Jerusalem.'[1] And when the KING OF KINGS and LORD OF LORDS shall declare that Word and enact that Law, *His Church will see to it that it is carried out implicitly by all the nations of the earth.*

A vast field of operations thus opens out before the Church, in the service of her Lord and Master, during the Millennium. And not only will she have to do with the administration of the Kingdom with regard to its subjects, but also with it in regard to Nature itself; insuring propitious seasons, prosperous harvests, luxuriant vegetation, adequate protection extended to men in their works of building and planting, and so forth, will be the Church's work, as also charming into a gentle and tame spirit the lower animals. All these matters will be undertaken and perfected by the Church and her Lord. Thus will the Church, like Christ, be endued with all power in Heaven and in earth. Her members—*visible or invisible at will* to human beings—will whisper messages from God into their hearts, and will declare His Word to their souls. They shall be filled with all knowledge to advise men, with all power to help them, with all holiness to bless them, with all unity with God, to draw them. And through their means the Lord God Almighty shall be magnified, and His only-begotten Son glorified, throughout that holy Millennial Sabbath Day, which is the 'rest for the people of God.'[2]

Thus richly and abundantly will God answer His Church's daily prayer: 'Thy kingdom come, Thy will be done in earth as it is in heaven.' But time will go on, and the 1,000 years' reign of the Lord Jesus Christ over the present earth shall come to its close. *But then He shall have demonstrated to the universe the beneficence of His rule, the glory of His character, and the justness of His claims to be the King of Kings and the Lord of Lords.* All the glorious things spoken of Him in the Law, the Prophets, the Psalms,

[1] Isa. ii. 3. [2] Heb. iv. 9.

and the New Testament, shall then be seen to be faithful and true. The Righteous Branch of the Stem of Jesse, the Root and Offspring of David, the Bright and Morning Star, upon Whom are the sevenfold gifts, and the anointings of the Spirit of God,[1] shall have shown the world how sweet and blessed is His government Who feeds His flock like a shepherd, Who binds up the broken-hearted, Who gives the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

And when this demonstration shall have been made, and a period put to the existence of this earth and these present Heavens, and before the final Judgment of all the dead, and the dissolution of all created matter, Satan shall be loosed out of his prison in the bottomless pit, for a little season, *that he may be shown to be still a deceiver*, and that human nature may once more be tested, whether it will freely serve God, or go over to His and its own great enemy. These things will be considered in the next chapter.

[1] Jer. xxiii. and xxxiii.; Isa. iv., xi., xl.; Zech. iii. and vi.

CHAPTER XV.

THE RELAPSE OF THE GENTILES, AND THE LAST JUDGMENT.

HOLY SCRIPTURE is replete with declarations that the Kingdom of the Lord Jesus Christ is an everlasting Kingdom, and that He will reign for ever and ever.[1] Also, that the children of Israel will dwell in their land *for ever and ever* is frequently insisted upon.[2] It may be asked, How can this be so, when the reign of Christ on earth is limited to a thousand years—*one day* of the Lord's—a Sabbath day? Such an inquiry need not trouble us, however. For it is nowhere said that this present earth shall last for ever. Rather is it revealed that it shall be dissolved and burnt up, together with the Heavens, but that New Heavens and a New Earth shall be created in their place. These statements show us at once the meaning of the declarations referred to above, namely this, that the Kingdom of the Lord Jesus Christ shall exist for a thousand years only, UPON THIS EARTH, and in these present Heavens, but that though these shall pass away, the Kingdom shall not pass away with them, but shall be transferred, in the perfection of its beauty, to the New Heavens and the New Earth which shall be hereafter created. In the New Earth, the Chosen

[1] See Dan. ii. 44; vii. 14; Ps. cxlv. 13; Micah iv. 7; Heb. i. 8; Rev. xi. 15.

[2] Gen. xvii. 8; xlviii. 4; Jer. vii. 7; xxv. 5; Ezek. xxxvii. 26, etc.

Nation shall be planted in their own new Holy Land. The Gentiles shall likewise inhabit their countries, and over all Christ and His Church shall reign, making the New Jerusalem their visible abode and throne.[1] But we must leave the consideration of these matters for the present, and trace the course of events from the close of the Millennium onwards.

We do not find much information in Holy Scripture about those far-off times, but yet sufficient light is given to enable us to trace their outlines. In Rev. xx. 7 it is said, 'And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of Heaven, and devoured them.' A more detailed description of this last venture of Satan's is given in the thirty-eighth chapter of the Book of the Prophet Ezekiel as follows: 'And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya, with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee. Be thou prepared, and prepare for thyself, thou and all thy company that are assembled

[1] See Isa. lxv. 17; lxvi. 22; 2 Pet. iii. 13; Rev. xxi. 1.

unto thee, and be thou a guard unto them. After many days thou shalt be visited : in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: *but it is brought forth out of the nations, and they shall dwell safely all of them.* Thou shalt ascend and come like a storm ; thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee. Thus saith the Lord God, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought :[1] and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; *to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.* Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil ? hast thou gathered thy company to take a prey ? to carry away silver and gold, to take away cattle and goods, to take a great spoil ? Therefore, Son of man, prophesy and say unto Gog, Thus saith the Lord God, In that day when My people of Israel dwelleth safely, shalt thou not know it ? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army ; and thou shalt come up against My people of Israel, as a cloud to cover the land ; it shall be in the *latter days,* and I will bring thee against My land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God, Art thou he of whom I have spoken in old

[1] Rev. xx. 8, 9.

time by My servants the prophets of Israel, *which prophesied in those days many years that I would bring thee against them?* And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that My fury shall come up in My face. For in My jealousy, and in the fire of My wrath, have I spoken, Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My Presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.[1] Thus will I magnify Myself; and sanctify Myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord.'

The names of the nations taking part in this assemblage, viz., Gog, Magog, Meschech, Tubal, Persia, Ethiopia, Lybia, Gomer, Togarmah, mentioned here, are a striking supplement to the statement in Dan. vii. 12, where we read that at the beginning of the Millennium, when the kingdoms of this world become the kingdoms of the Lord and of His Christ, these very kingdoms, which are called beasts, *though* they have their dominion taken away, '*yet their lives were prolonged for a season and time*,' that is, they remain during the 1,000 years' reign of Christ, subject to Him, under their former names, and distinct as nations,[2] so that at the end of the Millennium they can

[1] See Rev. xx. 9.

[2] See Zech. xiv. 16-19.

be at once identified by name, as they are in Ezek. xxxviii. Ezek. xxxix. 1-8 seems to carry on the description of the previous chapter, but the remainder of this chapter evidently refers only to the times of the Second Advent, which have been before described. It is possible also that some of the prophecies in Isa. viii. and xxix. refer to this time, but, being mixed with pre-Millennial references, it is not very easy to distinguish between them.

From the above passages we gather that, at the close of the Millennium, the prosperous condition of the Holy Land shall be such as to excite the envy, jealousy, and covetousness of the whole world. Satan, being loosed, will put evil purposes into the minds of the Gentiles, and with one accord they will unite in an innumerable army, in order to swoop down upon the prey, which will seem to be entirely at their mercy. The Holy Land will then be studded with peaceful, unwalled villages ; war having been unknown for 1,000 years, everyone will be dwelling perfectly free from care and at rest ; neither walls, gates, nor bars will be present to obstruct the passenger. Moreover, vast multitudes of Israelites dwelling in their own land shall have collected abundance of wealth in cattle and goods, and silver and gold. Against this peaceful and prosperous country the armies of the Gentiles will come up, covering the land as a cloud. These times are called 'THE LATTER DAYS,' or 'LATTER YEARS.'[1]

At the approach of these vast hordes the Israelites will form an immense encampment round about Jerusalem,[2] from which city apparently the Glory of the Lord will have retired, so that the Lord Jesus Christ and His Church will not then be visible. They will have shrouded themselves from the profane gaze of the once more

[1] בְּאַחֲרִית הַשָּׁנִים / בְּאַחֲרִית הַיָּמִים } expressing a very distant future. { Ezek. xxxviii. 8, 16 ; Jer. xxiii. 20, xxx. 24; and in other places.

[2] *τὴν παρεμβολὴν τῶν ἁγίων*, 'the camp of the saints.' Rev. xx. 8.

rebellious Gentiles, while awaiting the hour of the pouring out of the wrath and fury of the King of Heaven which will immediately precede the Last Judgment, and the final merging of time with eternity.[1] When the last unholy army which this world shall ever see has encompassed the camp of the saints and the beloved city, then —*then*, the Lord shall speak. There will be a great shaking in the land of Israel, and all men, everywhere, shall shake at the presence of the Lord God. Likewise birds, beasts, and fishes, and creeping things shall shake. The mountains shall be thrown down, and all steep places shall fall. Every wall shall fall to the ground. Then in that vast host of men every man's sword shall be turned against his fellow, a pestilence shall begin, an overflowing rain shall fall, with great hailstones, fire, and brimstone. These shall make havoc among the profane hosts, and shall devour them up. They shall all fall upon the open field. Moreover, the fire shall be sent throughout the whole world, and upon them that dwell carelessly in the isles, and the Lord's Holy Name shall be made known in the midst of His people Israel, and the heathen shall know that He is the Lord, the Holy One of Israel. But then, without delay, the devil shall be cast into the lake of fire and brimstone, where the Beast (Antichrist) and the false prophet were cast in 1,000 years before, and all shall be tormented, day and night, for ever and ever.[2] Thus shall end the last rebellion of the human race against God. Then there shall appear before all eyes the Judge of quick and dead, seated upon a Great White Throne. Immediately the Heavens shall pass away with a great noise.[3] They shall perish, waxing old like a garment, and vanishing away like smoke, and as a vesture God shall change them, and they shall be changed.[4] The elements[5] also shall melt with fervent heat,[6] and the earth and the

[1] Ezek. xxxviii. 18, 19. [2] εἰς τοὺς αἰῶνας τῶν αἰώνων (Rev. xx. 10).
[3] 2 Pet. iii. 10. [4] Ps. cii. 26. [5] στοιχεῖα. [6] Isa. li. 6.

works that are therein shall be burnt up. All created matter shall flee away, being dissolved by fire, and no place shall be found for it any more.

But as the earth departs she shall cast out her dead.[1] The sea will give up the dead which are in it, and death and hell[2] shall deliver up the dead which are in them.[3] These dead, of all the ages from Adam and Eve onwards, both the small and the great, shall then rise and stand before God. This is their day of judgment, when they shall be judged out of those things which are written in the Books of God, *according to their works.* The Books shall be opened, and among them the Book of Life. And then and there they shall be judged, every man according to his works.

Now, who are these dead who shall thus be judged? No Israelite will be among them, for the judgment of the Chosen Nation will have taken place before the Millennium. No member of the Church of Christ shall be found among them either, for that august body shall be sitting on her Divine Lord's throne, presiding with Him over all things. These dead, then, are Gentile dead, the Antediluvians from Adam to Noah, both inclusive, and all Gentiles, from Noah's time onwards to the very moment of this judgment itself. There they shall stand to be judged. Adam and Eve, Seth and his line, with Enoch also, who never died; Cain and Abel, Lamech and his wives, Noah and his sons, and the innumerable multitudes who saw him build the ark, but scoffed at his labour;[4] Nimrod, once a mighty one in the earth, a hunter before the Lord, the beginning of whose kingdom was Babel, or Babylon, the harlot city; Ham and his accursed Canaanites, and the line of Shem, stretching up to Terah, Abraham's father; Job also will be there to

[1] Isa. xxvi. 20, 21. [2] ὁ θάνατος καὶ ὁ ᾅδης (Rev. xx. 13).
[3] Rev. xx. 11-15; Dan. vii. 9, 10 may refer to this, as well as to the Judgment of the Chosen Nation. [4] 1 Pet. iii. 19, 20.

enjoy the gratification of his prophetic longings[1]—these all shall stand before the Great White Throne, with many more, their contemporaries. There will also be Ishmael and his posterity of Arabs. The Pharaohs of Egypt and their warlike peoples; that Pharaoh who kindly received Joseph and his father Jacob with his eleven sons; also that Pharaoh who sought to kill Moses, and the men who laid hard bondage upon the Children of Israel; the Pharaoh whose hosts were plagued and finally overthrown in the Red Sea—these also will stand before God.

Then there will be the vast and countless hosts of heathendom: the ancient Babylonians, Nebuchadnezzar, Belshazzar, and the kings of the Captivity; the Medes and Persians, the Greeks and Romans, Alexander the Great, Cæsar Augustus, Pontius Pilate, and Nero; the Aborigines of all lands—Africans, Hindoos, Chinese, ancient American Indians, in untold succession.

But in that enormous gathering there will be those whose faces will be more ashamed than their fellows', and whose consciences will oppress them with a more horrible load of guilt than others of the lost who shall be cast into the lake of fire. These will be those of Gentile blood, who in life had the Gospel of God's dear Son sounding ever in their ears, who lived where the free Word of God was preached and taught, who were exhorted by pious saints to accept the glad tidings of salvation, who had the Bible in their hands and in their homes, who met with Christ's people in their daily life, who MIGHT have been members of the Bride of Christ, but who rejected the Gospel, who scorned the mercy of God, who persecuted and vilified His chosen ones, who dishonoured the Lord Christ and His holy Church, who mocked at the Holy Ghost, and who denied the love of God, shown to mankind in the sacrifice of the Lord Jesus Christ.

These sinners—alas for them!—will be confounded,

[1] Job xix. 25-27.

with utter confusion in their hearts and in their souls, before the gaze of the whole universe, when the Lord Jehovah shall laugh at their calamity and mock when their fear cometh, when their fear cometh as desolation, and their destruction as a whirlwind, when distress and anguish come upon them. Alas for them! then they shall call upon the Lord, but He will not answer, they shall seek Him early, but they shall not find Him, for that they hated knowledge, and did not choose the fear of the Lord, they would none of His counsel, they despised all His reproof; therefore shall they eat of the fruit of their way, and be filled with their own devices.[1] Alas for them! when the words of the Lord Jesus Christ shall burn like fire into their unhappy souls: 'For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels!'[2]

And at this great Judgment, whosoever is not found written in the Book of Life shall be cast into the lake of fire.[3] These shall be the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, and *dogs*.[4] These shall have their part in the lake which burneth with fire and brimstone, WHICH IS THE SECOND DEATH. But all who are found written in the Book of Life shall be saved, and at last the *third Order* of the Eternal Kingdom of God shall be completed.

There is one very interesting subject which we shall now consider in connection with this Last Judgment, and

[1] See Prov. i. 24-32. [2] St. Mark viii. 38; St. Luke ix. 25, 26.
[3] Rev. xx. 15.
[4] See Rev. xxi. 8. The Greek is: *δειλοῖς δὲ καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσι καὶ πόρνοις καὶ φαρμακεῦσι καὶ εἰδωλολάτραις, καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὅ ἐστι δεύτερος θάνατος.* See St. Matt. vii. 6; xv. 26, 27; St. Mark vii. 27, 28; Phil. iii. 2; also Rev. xxii. 15. (*ἔξω δὲ οἱ κύνες.*)

that is, What shall be the portion of *infants*, of *young children*, and of *those without reason*, who shall have lived on earth without committing actual sin, and who shall have died with clean hands and a pure heart, except as regards original sin? I think we can come to a true conclusion, founded on principles of exact justice.

First, as to the children of Christian parents, that is, of *those who shall hereafter be the saved members of the Church*. These, in all justice, undoubtedly belong to the same Order of which their parents are members, and so are undoubtedly members of the Church.[1] From the tenor of 1 Cor. vii. it would seem that for the sake of one Christian parent, supposing the other to be an unbeliever, God will bring the dead child to the glory of the Church's membership. Yet at the same time the command and warning of 2 Cor. vi. 14-18 must not be set at naught, or some danger and consequent suffering will follow; for none can ever set at naught any command of God without a disastrous recompense. If parents *who are not Christians* lose children, and afterwards are among the saved members of the Church, then, through His merciful foreknowledge, God is able to bring the children into the same Order as the parents. So much with regard to the Church and its *unreasoning* contingent. It may be seen from this that all children of Christian parents who die are yet saved into the Church for the sake of their parents' faith, *if the Sacrament of Holy Baptism*, which was the Master's last command, shall have *been administered*.[2]

But now, what of those children of *unbelievers* who have been baptized, and whose parents never believed unto salvation? Are such children saved into the Church? The answer seems to depend upon another question,

[1] See 1 Cor. vii. 14; Acts ii. 39.

[2] We cannot throw the door of the Church open *wider* than Christ has done, therefore we can only rest in *hope* where Baptism has been omitted *through no fault of wilfulness or careless neglect.*

namely, Does God allow Baptism to stand in the place of faith in the parents? Does God accept Baptism as an equivalent for faith? All theology would lead one to conclude that in the sight of God Baptism is invalid without faith.

But, forasmuch as faith, though it may not exist in some parents, *yet does exist in the Church, and in those of her members who are cognizant of any given baptism*, God may allow that faith to be sufficient to render valid any particular baptism, and for the sake of *that faith* the baptized children of unbelievers who die in childhood can be received by Him as members of the Church with exact justice. Yet the parents cannot escape from a heavy responsibility, which might conceivably cost the child very dear, for *all innocent children not saved into the Church will be saved into either the second or third Orders of Christ's Kingdom*. No innocent infant, or child, or person *born* devoid of reason, will be lost; justice forbids it, for Christ has died.

But as we have before seen, none but Israelites can be saved into the second Order, that of 'the Gods.'

It is not difficult, then, to conclude that all little innocents who die belonging to the seed of Abraham, according to the flesh, will have their places among the saved of the Chosen Nation. In justice we must include those who depart this life while this Christian dispensation lasts, for they are Israelites, though born in the time of Israel's judicial blindness.[1]

What are now called the lost tribes *are not lost to God*, and their children are safe in His keeping. As for the adult Jews, and other Israelites, who live during this dispensation, God shall deal with them in their judgment

[1] Rom. xi. 25. This subject is a complicated one. It is hardly our province to touch on the subject of circumcision as the parallel of Holy Baptism. However, it is notorious that the rite is still practised by the Jews. Would that all who profess Christianity were as earnest about the Sacrament of Holy Baptism as the Jews are about Circumcision!

day. But if they have wilfully rejected Christ and His Gospel, no hope of salvation is held out to them.

Finally, as regards the little ones of Gentiles, they will be saved into the third Order, and they will indeed form a large contingent of the saved Gentiles at the Last Great Judgment, which we have been considering. But though, through God's mercy, the little ones would neither know nor feel it, yet it is nevertheless true, that some parents may do their children a great and flagrant injustice, in addition to their other sins. Parents who had the opportunity, and might have received Christ and His Gospel in this dispensation, and thus might have been themselves numbered with the members of the Church, and who yet remained unbelievers, and died impenitent, and rejecters of their Saviour, will not only be lost themselves, but may conceivably be the means of excluding from the ranks of the Church (unless they have been baptized) their innocent children.

Through God's mercy alone such little ones will not be lost like their unnatural guardians, but they may only be saved into the third, or Gentile Order, if Baptism has not taken place. And, although they would then have their own glory, and would not understand that they had had any loss, yet *we* know that they will suffer loss, and that through no fault of their own, but through the fault of their parents, to whom God gave the charge over them, which charge they most unworthily abused. Thus may the sins of parents be visited on children.

And now, when all things shall have come to an end, and when the universe is rid of Satan, and purged from the foul presence of his adherents and dupes, and when Death and Hades are overthrown, and sin is no more within the range of God's providence, and when Christ the Lord rejoices, having seen of the travail of His soul, and when He is satisfied, having His Kingdom complete in every detail, and in every particular, its three Orders,

rising tier above tier, of rapturous blessed saints, till all its glory is reflected upon Himself, and all its desire is centred in Him—then, with this THING OF PERFECT BEAUTY, with this Kingdom, which the Father gave Him before the foundation of the world, with this, He, the Son, shall enter the Presence of the Divine Majesty, and shall deliver up the Kingdom to God, even the Father, and then shall the Son also Himself be subject unto Him that put all things under Him, that God may be ALL IN ALL.[1]

[1] 1 Cor. xv. 24, 28.

CHAPTER XVI.

THE NEW HEAVENS AND THE NEW EARTH.

WHEN the kingdom of the Lord Jesus Christ is complete and perfect as regards its subjects, and when the former things are passed away, such as death, sorrow, crying, pain, and tears, and with them the first Heavens and earth, then God will create new heavens and a new earth. These will remain for ever and ever, and righteousness shall dwell in them. No evil can ever enter, but perfect service and perfect obedience to God will always be maintained.

As regards the disposition of Christ's Kingdom in the new universe, all the information which we possess is contained in the 21st and 22nd chapters of the Book of Revelation. There are, however, three references to the New Heavens and Earth in other parts of Scripture, namely, in Isa. lxv. 17-19 and lxvi. 22, and in 2 Pet. iii. 13. From the first of these passages we glean that the capital city of the New Earth will be called Jerusalem; that it will be a rejoicing, or a continual source of delight to everyone concerned with it, and that its inhabitants shall be a joy; also that God will rejoice in Jerusalem, and joy in His people, that the voice of weeping shall not be heard there, nor the voice of crying. The remainder of the chapter[1] refers to the Millennial Jerusalem. It must be so, for death is still present (verse 20). From the second

[1] Isa. lxv. 20-25.

passage we learn that the New Heavens and Earth shall remain before God for ever and ever, and that the Chosen Nation shall remain also with them. The third passage tells us that righteousness dwelleth[1] in the new universe.

But for anything like a detailed description of the glories of the new creation we are dependent upon Rev. xxi. and xxii. :

'And I saw a new Heaven and a new Earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from GOD, out of Heaven, prepared as a bride adorned for her husband. And I heard a great Voice out of Heaven saying, Behold, the Tabernacle of GOD is with men, and He will dwell with them, and they shall be His people, and GOD Himself shall be with them, and be their GOD. And GOD shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He That sat upon the Throne said, Behold, I make all things New. And He said unto me, Write: for these Words are true and faithful. And He said unto me, It Is Done.[2] I am Alpha and Omega, the Beginning and the End. I will give unto him that is athirst of the fountain of the water of Life freely. He that overcometh shall inherit all things; and I will be his GOD, and he shall be My Son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the Bride, the LAMB'S Wife. And he carried me away in the spirit[3] to a great and high mountain,

[1] κατοικεῖ. [2] *Cf.* Ezek. xxxix. 8. [3] ἐν πνεύματι (*in spirit*).

and showed me that great City, the Holy Jerusalem, descending out of Heaven from GOD, having the glory of GOD: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the City had twelve foundations, and in them the names of the twelve Apostles of the LAMB. And he that talked with me had a golden reed to measure the City, and the gates thereof, and the walls thereof. And the City lieth foursquare, and the length is as large as the breadth: and he measured the City with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper; and the City was pure gold, like unto clear glass. And the foundations of the wall of the City were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the City was pure gold, as it were transparent glass. And I saw no temple therein: for the LORD GOD Almighty and the LAMB are the Temple of it. And the City had no need of the sun, neither of the moon, to shine in it: for the Glory of God did lighten it, and the LAMB is the Light thereof. And the nations of them which are saved shall walk in the light of it: and the

kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the LAMB'S Book of Life. And he showed me a pure river of water of Life, clear as crystal, proceeding out of the Throne of GOD and of the LAMB. In the midst of the street of it, and on either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the Tree were for the healing of the nations. And there shall be no more curse: but the Throne of GOD and of the LAMB shall be in it; and His servants shall serve Him: And they shall see His Face; and His Name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the LORD GOD giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true: and the LORD GOD of the holy Prophets sent His angel to shew unto His servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then said he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the Prophets, and of them which keep the sayings of this book: worship GOD. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is

with me, to give every man according as his work shall be. I am Alpha and Omega, the Beginning and the End, the First and the Last. Blessed are they that do His Commandments, that they may have right to the Tree of Life, and may enter in through the gates into the City. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I JESUS have sent Mine angel to testify unto you these things in the Churches. I am the Root and the Offspring of David, and the bright and Morning Star. And the SPIRIT and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of Life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, GOD shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, GOD shall take away his part out of the Book of Life, and out of the holy City, and from the things which are written in this book. He which testifieth these things saith, Surely I Come quickly. Amen. Even so, Come, LORD JESUS. The grace of our LORD JESUS CHRIST be with you all. Amen.'

From this description we gather the following facts: The New Earth will be strikingly different in configuration from the old one, for *it will have no sea. There is a reason for this, which must be explained elsewhere.*[1] But the New Earth will have a river, that is, the River of God,[2] which is a pure river of the water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. All along the banks of this river will grow the Tree of Life, with its twelve kinds of fruits, which it will yield

[1] I refer to a future volume, which I hope to produce before long.

[2] Answering to the river of the Millennial Jerusalem (Ps. xlvi. 4, 5; Ezek. xlvii. 1-12).

each month. There will be great quantities of this kind of tree, and the leaves shall be for the healing of the *nations*.[1]

But the chief feature of the New Earth will be the city of New Jerusalem, the Holy City. This is called in Rev. iii. 12 (by Christ Himself) 'the city of My God, New Jerusalem, which cometh down out of Heaven from My God.' The same is said of it in the twenty-first chapter, as quoted above, with the addition that it is prepared as a bride adorned for her husband. *Now we have not the right to think of this city, or to speak of it, as anything else but what God's Word declares it to be, namely,* A CITY. The utmost confusion has been introduced into men's minds by the unworthy process of explaining away the plain and clear declarations of Holy Scripture. For instance, when the Bible mentions David, as in Jer. xxx. 9, Ezek. xxxiv. 24, and Hos. iii. 5, there are found those who will say that not David, but Christ, is meant. But we ought not to allow our ignorance of the Mystery of God to lead us to seek for an interpretation of His Word which will bring it to the level of our own poor comprehensions. If we cannot understand the Word in its purity, let us at least keep a graceful silence when the Lord speaks, and bow submissively while confessing our incapacity. Ill-digested interpretations, however wise they may seem to our own minds, may do much damage in the minds of others. We may weigh well these words of St. Paul's Second Epistle to the Corinthians;[2] freely translated, they are: 'For we are not as the many who' (*like retail dealers, hucksters*) 'drive a petty trade with the Word of God, but as of sincerity, but as of God in the sight of God, speak we in Christ.[3]

This remarkable verse draws an illustration from the commercial world as follows: As (*κάπηλοι*) small dealers

[1] That is, the *Gentiles* or third Order. [2] ii. 17.

[3] The Greek is: *οὐ γάρ ἐσμεν ὡς οἱ πολλοί, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ· ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, κατενώπιον τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν.*

in provisions, or 'hucksters,' go to wholesale markets, and take thence from the vast supplies of the produce of God's earth, for a low price, such provisions as they can find room for in their stalls and shops, which provisions are by-and-by fouled with the dust and dirt of these narrow storehouses, or by their mismanagement, wilful or otherwise, not to speak of wanton adulteration, so that they become more or less unwholesome and distasteful, but yet are sold for a high price with a view to gain, so (argues St. Paul) do the many deal with the Word of God. They can obtain it in its purity for so little trouble that it is practically theirs without money and without price, but, having got it, they retail it to others, so mixed with their own inventions and glosses that it not only fails to attract and nourish, but it comes forth from them as a positively distasteful and unwholesome compound. Thus such persons injure human souls by their unworthy practices, though some gain may accrue to themselves.

A similar warning is given by the same Apostle in 2 Cor. iv. 2: 'But we have renounced the hidden things of dishonesty, not walking in craftiness nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.' In other words, we have renounced the hidden things of dishonesty, not having our daily conversation in craftiness (or not walking about in the capacity of teachers or disputers in craftiness or knavery) nor ENSLAVING the Word of God, *i.e.*, not using the Word of God as a man uses his slave, whom he considers as one formed for the sole purpose of doing or expounding his will, but by manifesting forth THE TRUTH we commend ourselves to every man's conscience (not his fancy) in the face of God.[1]

[1] The Greek is: *μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον, τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστῶντες, ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ Θεοῦ.*

If these doctrines have found a place in our hearts, we will interpret the Bible according to its own statements. So that where, for example, it mentions David, we will know that *David* is meant, unless it is emphatically said that he is not meant in person, but as a type, and where it speaks of a city, we will know that a *city* is meant. Where, also, the Bible speaks of gold and silver and precious stones, as in the description of the New Jerusalem, we will agree that it means gold and silver and precious stones, and nothing else. Where mountains, and hills, and trees, and valleys, and wine, and oil, and other such things, are enumerated, we will bow to these plain statements, and *especially* in that Book—the Revelation of Jesus Christ which God gave unto Him—will we be most careful to give every statement its fullest, broadest, and most literal interpretation, because this Book is hedged in with unique declarations, as in chapter i., verses 1-3, and chapter xxii., verses 18, 19.[1]

These words are so solemn that I do not see how anyone can have the hardihood to explain away the marvellous statements of the Book, as those persons do who turn it into a mere tissue of allegorical teaching. Such a spirit as I advocate will not interfere with our reasonable sense of congruity, for the Bible fully explains its own apparent incongruities, as, for instance, in the visions of Daniel, the beasts rising out of the sea are expressly interpreted

[1] 'The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: Who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.' . . . 'For I testify unto every man that heareth the words of the prophecy of this Book, If any man shall add unto these things, God shall add unto him the plagues that are written in this Book: and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book.'

to mean kingdoms. The same is done for us in the Book of Revelation, when it is necessary; for example, chapter xiii., verse 18, explains that the beast, Antichrist, is a man, and chapter xiv., verses 15-20, tells us that the harvest of the earth, and the grapes of the vine of the earth, are fully identified with men, because their destruction brings forth blood. Having premised this much, we shall be ready to receive the revelations of chapters xxi. and xxii. as freely as they are given. And we shall understand the city—the New Jerusalem—to be a real city, with real gates, foundations, streets, etc., made of real pearls, precious stones, gold, etc. And now we shall proceed to consider it in detail.

When the New Earth is existing in all its harmonious beauty, a city, built in Heaven, will descend upon it. This city, by name New Jerusalem, is referred to in Heb. xi., xii., and xiii. We are there told that Abraham looked for it, as 'a city which hath foundations, whose builder and maker is God;' also, that the early patriarchs desired a Heavenly fatherland, and that therefore God has prepared for them this Heavenly city, built in Heaven, and sent down to earth for them to dwell in. So[1] it is called the City of the Living God, the Heavenly Jerusalem, and[2] all God's people confess 'Here we have no continuing city, but we seek one to come.'[3]

Accompanying the descent of this city to the New Earth is a voice from Heaven, saying, 'Behold the Tabernacle (ἡ σκηνή) of God is with men, and He will dwell with them, and they shall be His people (λαοί), and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying,

[1] Heb. xii. 22. [2] Heb. xiii. 14.

[3] In Heb. xi. 16, ἡτοίμασε γὰρ αὐτοῖς πόλιν, is a plain statement—'For He hath prepared for them a city'; πόλις is a city, and nothing else but a city—*a real city*, and anyone meeting this word in classical authors would not think of saying that the writer did not mean a real city.

neither shall there be any more pain: for the former things are passed away.' These things are said to the second and third Orders, whose habitation is the New Earth. *They are called 'men' and 'people.' Their resurrection bodies will differ from the Church's resurrection bodies.* And further, but this time in Heaven itself, the declaration is made by Him that sat upon the throne, 'Behold I make (ποιῶ) all things new.' Then, as a preface to his minute description of this wonderful city, St. John tells us that a certain angel said to him, 'Come hither, and I will shew thee the Bride, the Lamb's wife.'

And the angel carried the seer away, *in spirit*, to a great and high mountain, and showed him that great city, the Holy Jerusalem, descending out of Heaven from God. Its appearance was, 'having the glory of God': its light like a stone most precious, even a jasper stone, clear as crystal.[1] The city, as seen, had a wall, great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel. It may be asked, Does not the information given in Rev. xxi. 9, 10 identify the Bride, the Lamb's wife, with the city? We answer, No; for although the angel said that he would show St. John the Bride, and undoubtedly did so, yet St. John gives no description of her,[2] but instead, he describes the New Jerusalem, the Bride's palace, or city, upon earth. The city is said to have the glory of God—that is, glory from the Presence of God abiding in it. It is so bright with God's Presence that it has need of neither sun nor moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. It has no temple, for the Lord God Almighty and the Lamb are the temple of it. Now, it is plain from this, that neither God the Father, nor God the Son, is identified as one and the same with the city. The Lamb and the city are two, but the Lamb

[1] *I.e.*, of crystalline brightness. [2] See Ps. xlv. 9.

and the Bride are one,[1] therefore the Bride and the city must be two distinct things, and so the Bride cannot be identified with the city, any more than can the Lamb. The true interpretation seems to be that the angel showed St. John the city *with the Bride in it*, and not only the Bride in it, but God also, and the Lamb with her. So St. John saw the city come down from Heaven, both ready built and inhabited by the Lord and the Church, a further proof that the Church's home is Heaven, as God's home is, but that with her God she comes to earth for certain Divine purposes, and while upon earth the New Jerusalem is her dwelling-place, but, like her Lord, she has power to be now in Heaven, and now on earth, as she pleases. Her duties, as governor of all things with her Lord, will require her presence sometimes in the very highest Heavens, and sometimes with men upon earth. So we see that the second and third Orders of Christ's kingdom will be confined to the New Earth, but the first Order will not, but will go and come with the Lord.

As soon as the city has been fixed upon the New Earth, where it will remain for ever, we notice that the gates are wide open, and at the gates are stationed, as their duty shall require, members of the second Order, namely, the twelve tribes of Israel. Angels here evidently represent these, just as the four-and-twenty elders in former chapters represent the Church. The names inscribed on the gates leave no room for doubt that part of the duty of the Chosen Nation will be keeping the gates of the Heavenly Jerusalem. This office remarkably answers the aspiration of all faithful Israelites, as expressed in Ps. lxxxiv. 10: 'For a day in Thy courts is better than a thousand. I had rather be *a doorkeeper* in the house of my God, than to dwell in the tents of wickedness.'

The whole Psalm well befits the lips of Israelites in

[1] See St. John xvii.

such a position, but perhaps more so in the Millennium than here.[1] The beautiful and harmonious arrangement of the several Orders in the Kingdom of Christ reveals itself more and more as we give it our attentive study. The city has twelve gates, evidently one for the care of each tribe. What a glorious company of gatekeepers there will be! Psalm xlviii., though this and all the Psalms are evidently more peculiarly fitted to the case of the Israelites in the Millennium, yet praises the situation of the city of the Great King,[2] 'the city of our God.' The Bible states that the whole of the furniture and service of the Tabernacle in the wilderness, and likewise of the Temple, were made and performed after a Heavenly pattern.[3] If we may conclude that the arrangements for the camping of the tribes round the Tabernacle, and for the special protection of that building, which are detailed in the Book of Numbers,[4] were likewise types of Heavenly things, then we may arrive at the conclusion that there will be places for the members of the tribes around the New Jerusalem and at its gates, and that they will be arranged somewhat like the old arrangement in the camp of Israel and around the Tabernacle of the congregation.

But when dealing with arrangements in the New Heavens and the New Earth, it must be admitted that the things in these may be of different patterns from the things in the old ones, while at the same time there may be a general similarity. Perhaps the plan for the arrangement of the Heavenly Jerusalem and its glorious office-bearers will be more like that of the Millennial city than any other type. If the description of Ezek. xlviii. 30-35, which is of the Millennial city, will answer to the reality of the Heavenly Jerusalem, we may conclude

[1] A more literal translation of verse 10 is, 'I had rather lie upon the threshold in the house of my God,' etc.

[2] St. Matt. v. 35.

[3] Exod. xxv. 9, 40; Heb. viii. 5; ix. 23, etc.

[4] Chapters ii., iii. and iv.

something as to the positions of the twelve tribes in their service throughout eternity. Comparing Rev. xxi. 12 with Ezek. xlviii. 31, we find that the gates have names written thereon, which are the names of the twelve tribes of Israel.[1] The gates of the Heavenly City may be assigned as follows among the tribes if the arrangements of the Millennium be our guide. On the east three gates, each gate being one pearl, inscribed with the names of Joseph, Benjamin, and Dan. There will be an *immense* space round about these gates for the accommodation of those members of these three tribes who will be periodically on duty, taking charge of these entrances to the Holy City. On the north, three gates, each gate being also a pearl, inscribed with the names of Reuben, Judah, and Levi. The same extent of space will be about these gates for the same purpose. On the south, three gates, also three pearls, inscribed with the names of Simeon, Issachar, and Zebulon; the same large space is round these, to be occupied as before. On the west, three gates, also three pearls, inscribed with the names of Gad, Asher, and Naphtali, with the same space about them, for the same purpose.[2]

The city lieth four-square, the length being equal to the breadth. The angel measured the city with his reed, 12,000 furlongs.[3] The wall of the city measured 144 cubits in height, which, taking the cubit at 20 inches, is equal to 240 English feet. How, it may be asked, does this agree with Rev. xxi. 16, where it is said that the length, the breadth, and the height of the city are equal? There is

[1] The names might also appear to be inscribed upon the twelve angels who represent the twelve tribes in the former passage.

[2] Compare the order of encampment in the wilderness in Num. ii.

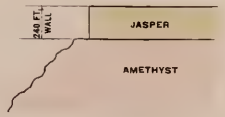
[3] That is 'stadia.' A stadium was the length of the Greek Olympic foot race, which was 600 Greek feet, or 125 Roman yards, or 202 yards 9 inches English. The Roman mile, of 1,000 Roman yards, contained eight stadia, and was 142 English yards *less* than an English mile. 12,000 furlongs, therefore, would represent 1,378 miles 1,720 yards English. This would be a square of over 1,378 miles a side, or 5,515 miles 1,600 yards in circumference.

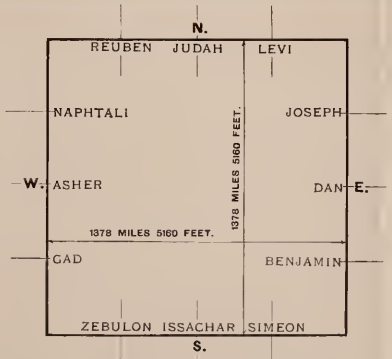
no difficulty in explaining the matter. In Rev. xxi. 16 the *city itself* is spoken of—that is, the city as a whole, not one place in the city, nor the walls of the city, nor the buildings of the city, but simply THE CITY. *The height of the city, therefore, is the height of it with reference to the surface of the New Earth.* Thus we find that the city is on the summit of an immense mountain, 1,378 miles 5,160 feet in height—that is, 1,378 miles 5,160 feet from the surface of the New Earth to its summit. The summit of this mountain is of immense area,[1] for upon it there is room not only for the city, which stands upon a square of 1,378 miles 5,160 feet per side, but also for those enormous spaces reserved for the occupation of the members of the several tribes of Israel when on duty at the gates. It must be continually borne in mind that this glorious mountain and city are upon the New Earth, whose size we do not know, but from the fact of its containing such a mountain as that here described it must be of a size incalculably larger than the present earth.

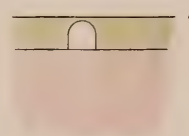
If the highest mountain which this present earth of ours bears upon its surface rises to the height of but five miles, of what immensity must that New Earth be, which shall be able to bear a mountain towering above its plains to a height of 1,378 miles, piercing into the glorious ether of the New Heavens for so vast a distance, that we who still dwell here below can scarcely conceive how such a thing can be. Yet, that such a thing *shall be* is not more astonishing than the marvels of size, weight, and distance which exist around us already in the present Heavenly bodies, and which are so earnestly propounded for our acceptance by students of astronomy.

Jerusalem, in its past glory, is said to be God's Holy

[1] The area of Europe is 3,800,000 square miles, or very nearly that of a square 2,000 miles in length of side. Now, the area within the walls of the New Jerusalem would be 1,901,507 square miles 231,912 square feet, and allowing for the *immense spaces* outside the gates the area of the summit of the mountain would, perhaps, not fall very far short of that of the whole of Europe.







"Every several gate was of one pearl."

The New Jerusalem.

Rev. XXI.

DIAGRAM III.

The New Jerusalem.

In the text, viz., pp. 232, 233, the twelve foundations of the wall of the New Jerusalem are presumed to be upon the *top* of the Holy Mountain.

In this diagram, however, they are represented as extending down to the base of the Holy Mountain itself, viz., 1,378 miles 5,160 feet.

Either view may be the correct one. It very much depends upon whether *the foundations thereof* be included in the term '*the city*,' or not. The length and the breadth and the height of the city are equal. If the foundations be *not* included in *the city*, then they may stretch any length down the sides of the mountain, even to its base, as is shown in the diagram. On the other hand, if they *be* included, they must begin upon the top of the mountain at a height of 1,378 miles 5,160 feet (perhaps somehow as described in the text). I am inclined to think that they extend down the sides of the mountain some distance, if not to its base.

In the foundations are the names of the Twelve Apostles of the Lamb. St. Peter comes first in all the lists, and thus his name appears in the first foundation (*cf.* St. Matt. xvi. 18). St. Matthew's list is printed on the diagram (see St. Matt. x. 2-4, St. Mark iii. 16-18, and St. Luke vi. 14-16).

The mountain is drawn to scale, the colours are as near as possible (under present circumstances) to those of the precious stones that are named. The enormous measurements of the Holy City do not allow of a larger plateau upon the mountain-top being shown in the diagram, which therefore (see p. 231) must be imagined.

Mountain.[1] The Millennial Jerusalem is continually spoken of as being also God's Holy Mountain, and as being upon a much higher mountain than the present Jerusalem.[2] The Jews have a tradition that the Millennium city will be twelve miles high. It is, then, but an analogical fact that the New Jerusalem in the New Earth should be in a high mountain, so much higher and more glorious than what shall *then* be past, in proportion as the New Earth shall be larger and more glorious than the old earth, with which we are now acquainted. There will, doubtless, be suitable ascents upon the sides of this mountain to the pearly gates, which shall not be shut at all by day. But upon the top of the mountain the wall of the city shall rise all round it for 240 feet.

This wall is to be built of jasper,[3] that is, a green-coloured stone. The city itself is pure gold, like unto pure crystal, or glass[4]—gold so clear and bright and beautiful as to have the property which in crystal or diamond we call transparency. The foundations of this splendid wall are garnished with all manner of precious stones, all evidently visible. There is no difficulty in this, for we can explain it by supposing the gates of the city to be reached by ascents from the plateau on the mountain-top, so that the level of the ground *outside* the walls would be considerably lower than the ground-level inside them—low enough, indeed, to allow of the twelve foundations being seen by all outside the city. Such an arrangement is not unusual when buildings are placed upon mountains, and traces of this very thing are still discoverable in the present Jerusalem, where it is found that at 'the south-east angle of the wall of the modern Haram esh Sherif the builders laid out their foundations

[1] Dan. ix. 16, 20; Isa. lxv. 11; Obad. 16.

[2] Isa. ii. 2, etc.; Micah iv. 1, etc.; Isa. xi. 9; lvi. 7; lvii. 13; lxvi. 20; Ezek. xx. 40; Joel ii. 1; iii. 17; Zech. viii. 3.

[3] ἴασπις, יָשְׁפֵה (Exod. xxviii. 20; Ezek. xxviii. 13). [4] ὑάλῳ καθαρῷ.

at the extremity of the sloping ground, and raised up a wall until they reached the pitch of the hill. There are thus visible foundations of solid masonry to the level of the top of the hill under the triple gate, then arched vaults to raise the level to that of the area, and what is known as the great course, to mark the end of the solid masonry.'[1]

The first foundation is jasper, green and translucent, like plasma, and not at all like our jasper, which is mostly red and opaque, like the walls; the second foundation is sapphire, blue, translucent;[2] the third foundation is chalcedony, derived from Chalcedon, like white agate;[3] the fourth foundation is emerald, green, translucent;[4] the fifth, sardonyx, a stone with dark and light colours, disposed in layers, dark brown, with yellow or white, derived from Sardis;[5] the sixth is sardius, like modern cornelian, fiery red and more translucent;[6] the seventh is chrysolyte, a bright yellow stone, gold stone, perhaps our topaz;[7] the eighth is beryl, a pure sea-green jewel;[8] the ninth, topaz, the yellow or Oriental topaz, yellowish green;[9] the tenth, chrysoprasus, or chrysoprase,[10] golden green; the eleventh, jacinth,[11] blue; the twelth, amethyst,[12] bluish purple. Thus there is a most beautiful array of colours in these twelve foundations, all shining brightly

[1] See 'Picturesque Palestine,' edited by Wilson.

[2] *σάπφειρος*, סַפִּיר (Exod. xxvii. 18; Ezek. xxviii. 13).

[3] *χαλκηδών*, יָשְׁפֵה (Exod. xxviii. 19; xxxix. 12).

[4] *σμάραγδος*, בָּרֶקֶת (Exod. xxviii. 17).

[5] *σαρδόνυξ*, יַהֲלֹם (Exod. xxviii. 18. See margin, Revised Version).

[6] *σάρδιον*, אֹדֶם (Exod. xxviii. 17).

[7] *χρυσόλιθος*, תַּרְשִׁישׁ (Exod. xxviii. 20).

[8] *βήρυλλος*, שֹׁהַם (Exod. xxviii 9. See margin, Revised Version).

[9] *τοπάζιον*, פִּטְדָה (Exod. xxviii. 17).

[10] *χρυσόπρασος*, נֹפֶךְ (Exod. xxviii. 18).

[11] *ὑάκινθος*, לֶשֶׁם (Exod. xxviii. 19).

[12] *ἀμέθυστος*, אַחְלָמָה (Exod. xxviii. 19). Delitzsch has all these words *in loco* in his Hebrew New Testament.

with heavenly lustre, and fit for immortal eyes to gaze upon. Each gate, of which there are three on each side, twelve in all, is one pearl,[1] and the street[2] of the city is pure transparent gold. As to *buildings* which it may contain, we are not told of any; but on the other hand, it is stated that the city has no temple.

Is, then, Jerusalem at last to be without a temple? No, for this is the New Jerusalem, and the Lord God Almighty and the Lamb are the Temple of it. The Throne of God is in it, and the throne of the Lamb. God, and the Lamb of God, dwell there *visibly* before all, and the Triune Jehovah is worshipped there, and served by His servants without any temple buildings. 'Howbeit, the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is My throne, and earth is My footstool: what house will ye build Me? saith the Lord: or what is the place of My rest? Hath not My hand made all these things?'[3]

If Ps. xlviii., celebrating as it does the Jerusalem of the Millennium, may faintly re-echo the glories of the New Jerusalem, *then* we may expect to see glorious towers and palaces in that Holy City. There, at any rate, is the home of light, for the glory of God enlightens it, and the Lamb is the Light[4] thereof. Therefore the city has no need of the sun, nor of the moon, to shine upon it.

The mention of sun and moon here is both remarkable and significant. We know that our present sun and moon shall have passed away before this time, and so these words cannot refer to them. They refer, then, to a new sun and moon, which will be created as part of the New Heavens. The remark of Rev. xxi. 23 implies that the sun and moon exist, and shine forth from their places; but that the New Jerusalem has no need of their

[1] μαργαρίτης.
[2] πλατεῖα, broad place.
[3] Acts vii. 48-50.
[4] ὁ λύχνος.

light, for God is Light,[1] and He is present there.[2] The sun and moon will indeed shine upon the earth, and be needed as heretofore in parts of it, but in Jerusalem they will not be needed *as light-givers.*

It seems to be a right conclusion that a new sun and moon will be created along with the New Heavens and the New Earth, and that they will also shine forth upon the New Earth, and will be needed to enlighten those parts of it which are far distant from the Heavenly City. But, as it is expressly said, the *city itself* will have no need of their light, because it has other and brighter light within it, even the glory of God Himself. It is not said that the New Earth will be independent of the light of the new sun and the new moon. The New Jerusalem will shine with its Divine light, far and wide, and so much of the New Earth will be enlightened by it as *can* be enlightened by *such* a city upon *such* a mountain. We may imagine the New Earth of a size so vast as to be able to bear upon its surface a mountain 1,378 miles high, and we may imagine, too, how far over its hills and plains would beam the glorious light of God, from the top of such a mountain as that here described. At the extremity of its horizon, the Heavenly Light would commingle with the light of the new sun, which would *there only* begin to be counted needful, *where* the beams from the New Jerusalem shot away into space as innumerable tangents to those far distant parts of the surface of the New Earth.

As regards the place of the Throne of God in the Holy City, I think the reading adopted in the Revised Version makes the matter plain. The throne is said to be in the middle of the street of the city. The Revised Version

[1] 1 John i. 5.

[2] Compare with this what is said of the Millennial Jerusalem in Isa. xxiv. 23, where, though our sun and moon (Isa. xxx. 26) shall have greatly increased in brightness, yet they will appear dull beside the refulgent presence of the Lord Jesus Christ, who shall then reign, and be visible in the city (Acts xxvi. 13, etc.).

reads thus: 'And he shewed me a river of water of life, bright as crystal, proceeding out of the Throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of (or crops of) fruits, yielding its fruit every month: and the leaves of the tree were for the healing (or service) of the nations.'[1] ἡ πλατεῖα is usually translated *the street*, because the word ὅδος is understood after it, πλατεῖα being an adjective, meaning simply *wide*, or *broad*, or *open*, and ὅδος, meaning *a way*,[2] though, where the sense requires it, another noun may be supplied, as χειρ.[3] But ὅδος has another meaning, differing from its usual one (*way*), viz., *entrance*, or *approach*.[4] If we understand ἡ πλατεῖα in these two chapters (Rev. xxi. and xxii.) with ὅδος, in the sense of *entrance*, or *approach*, we shall have the following result: For, *the street of the city*, we shall translate, *the broad entrance of the city*, or without ὅδος, *the broad place*, or, in one word, THE GATE, in the sense so often used in Scripture, meaning the place of concourse for the transaction of all public matters, the entrance gate of the city.[5] Job xxix. 7 is an Old Testament parallel, 'When I went out to the gate, through the city, when I prepared my seat in the street!' the Revised Version marginal reading for 'street' is *broad place*.

The Hebrew word for street is רְחוֹב, literally, 'a broad place,' or space (of general concourse), 'the gate;' compare Isa. lix. 14: the LXX. translates this word πλατείαις.[6]

[1] Rev. xxii. 1, 2. The Revised Version Greek text is: καὶ ἔδειξέ μοι ποταμὸν ὕδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ Ἀρνίου, ἐν μέσῳ τῆς πλατείας αὐτῆς. Καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδοῦν τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

[2] See Xenophon, 'Cyropedia,' I., vi. 43.

[3] See Aristophanes, 'The Frogs,' 1096.

[4] See Homer's 'Odyssey,' xiii. 112.

[5] See Gen. xix. 1; xxii. 17; xxiii. 10-18; xxiv. 60; xxviii. 17; xxxiv. 20; Exod. xxxii. 26; Deut. xxii. 15; xxiii. 16; Josh. viii. 29; xx. 4; Judg. v. 8; ix. 35, 40; xviii. 16, 17; 2 Sam. xix. 8; Job. xxix. 7, etc.

[6] See also Jer. v. 1; Nahum ii. 4, 5; Song of Sol. iii. 2; Zech. viii. 4, 5.

The translations of רְחוֹב in the Authorized Version (Old Testament) are confusing, for it is rendered once 'broad place,' twice 'broad way,' and thirty-nine times 'street,'[1] and of these thirty-nine times the LXX. has πλατεῖα in thirty-one instances. 'Gate' would bear a totally different meaning from the word used when the 'twelve gates' are described in Rev. xxi.; that word is πυλών, a 'gate tower,' or 'gateway;' Revised Version margin is 'portal.' If our rendering of πλατεῖα be adopted, we have a very natural interpretation of the passage, Rev. xxii. 1, 2, *when punctuated as it is in the Revised Version*, and it is this: 'The Throne of God and of the Lamb, is placed in the midst of one of the immense broad spaces, inside one of the gates of the city, and there, as in ancient Jerusalem, the court of the King is held, and there all the business of the Kingdom, and the affairs of state, are transacted.' Psalm cxxii., which is a song of the Millennium, may help us to understand this.[2]

Have we any hint as to which tribe's gate (πυλών) will be honoured by being nearest to the Throne of God? Yes. If we take Ezekiel's description of the Millennial Jerusalem as a type, the east side of the city will be chosen;[3] and chosen not only in the Millennium, but FOR EVER, *that is* in the New Jerusalem.[4]

Now, we saw that Ezekiel[5] tells us that on the east of the Jerusalem of the Millennium there will be three gates —those of Joseph, Benjamin, and Dan, so that one of these will be the gate chosen for judgment, and Gen. xlix. 16 tells us which it will be, as follows: 'Dan shall judge

[1] Neh. viii. 1 has τὸ πλάτος, LXX.

[2] Specially verse 5, 'For there are set thrones of judgment, the thrones of the house of David.'

[3] See Ezek. xlii. 15-20; xliii. 1-10, specially verse 7, where the place of God's throne is expressly stated to be *on the east side*, 'Son of Man, this is the place of My Throne, and the place of the soles of My Feet, where I will dwell in the midst of the children of Israel FOR EVER.'

[4] See also Ezek xliv. 1-4.

[5] xlviii. 32.

his people as one of the tribes of Israel.' After pronouncing this blessing upon Dan, Jacob, as though full of inspiration and able to look forward to the end of time, exclaimed with rapture: 'I have waited for Thy salvation, O Lord!' He saw how it would be, that in the far future Dan should judge his people, for the Judge of all the earth would sit in the gate of Dan upon His Eternal Throne. We conclude then that on the east side of the New Jerusalem, and by the gate of Dan, the Eternal Throne of God and of the Lamb will be placed. Out of this Throne will issue a pure river of water of life, clear (λαμπρόν) as crystal.

If we continue to take Ezekiel's description[1] of the Millennial Jerusalem and its river as the type of the Heavenly City and its river, we find that this latter (as the former) flows out from the *east* of the city to the eastward.[2] This river of water of life, like its prototype, will flow down the mountain from the city, and water the whole earth, most probably like the river of Eden,[3] parting into four or more heads, so that all quarters of the New Earth may partake of its influence.[4] On each side of this river, and all along its course, will grow the Tree of Life in great abundance. The peculiarity of this species of tree is that it bears monthly crops of fruits.[5]

Here is *a proof* that a new sun and moon will be in existence at this time, because measures of time, like our present ones, shall still be recognised; *and one use of sun and moon*[6] *is to regulate the divisions of time*, and here

[1] Ezek. xlvii.

[2] The Throne of God in the New Jerusalem is *in place* of the Temple in the city of the Millennium.

[3] Gen. ii. 10-14.

[4] That the New Jerusalem of the Book of Revelation is *not* the Jerusalem of Ezekiel is proved by the fact of the *latter* having *a temple* in it, while the former is expressly said to be without one.

[5] Rev. xxii. 2: *καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδοὺν τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.*

[6] See Gen. i. 14.

in Rev. xxii. 2, we have notice of months (twelve), and so, by implication, of years. As regards the statement of Rev. xxi. 25, it is strictly with respect to the Heavenly Jerusalem ONLY; *it is not said with respect to the whole extent of the New Earth;* indeed, it seems to be a special mark of the New Jerusalem, by which it shall be more glorious than the other parts of the New Earth, that there will be no night in it. The reason is, that the Brightness of God's presence shall be always there, which Brightness far exceeds that of the new sun and moon; and to whatever portion of the earth that Brightness shall penetrate, there light from sun and moon will not be needed,[1] but where that Brightness does not shine, viz., at the Antipodes of the New Jerusalem, there will be night —that is, a withdrawal of the sun's direct rays as the New Earth travels upon her diurnal journey. The leaves of the Tree of Life have a peculiar property. They are εἰς θεραπείαν τῶν ἐθνῶν, '*for the service of the nations.*' This we shall discuss by-and-by. We may further conclude from the analogy of Ezek. xlvii. 1-13 that the New Earth will be filled with vegetable life in all such glorious perfection as Almighty God can bring it to under such conditions as those which shall then exist. And although nothing is said as to the existence of the lower animals in the New Earth, yet from the analogy of the Millennial earth we might well presume their existence—not, however, as re-incarnations of the defunct of the present lower orders, for Holy Scripture gives us no warrant for holding that the lower animals can attain to immortal life.[2]

This matter must therefore be left, like many other matters, just as the Bible leaves it—that is, without any pronouncement as to what shall be. But as a new creation, and part of the furniture of the New Earth, they may and

[1] See Rev. xxi. 24. See pp. 234, 235.

[2] 1 Cor. xv. 39. It is not said here in so many words that there is no resurrection for the lower animals, nor that there is no re-incarnation for them; *but it is not said that there is.*

probably will exist, just as a new creation of vegetable life will be part of its furniture also.[1]

It remains to be said that the mountain, upon whose top the Holy City is, will be planted upon the New Earth in the *Holy Land*—that is, so much of the country as God shall choose to call *holy* at the base of the mountain, and to dedicate specially to the twelve tribes of Israel, according to the ancient promises of His Word. Though, in the first instance, from the nature of the case, such passages as Gen. xiii. 15 and Ezek. xxxvii. 25 refer to the Holy Land upon the present earth, yet the language there used, *i.e.*, 'FOR EVER,' cannot be limited to embrace *only* the time of the existence of this earth. 'For ever' is 'for ever,' and though Heaven and earth pass away, God's eternal Word shall not pass away, and He has said that the twelve tribes of Israel shall possess the land which He gives them FOR EVER.

We are bound to conclude, then, that the New Jerusalem will be placed in a district upon the New Earth to be called the Holy Land, which land, according to God's ancient promises, will be the eternal possession and heritage of the Children of Israel. They will dwell therein, and inhabit the Holy Mountain, and enter in, each tribe, through the gates into the city, and attend at the gates in the discharge of their duties. Moreover, if the analogy holds so far, the Holy Land will be apportioned among the tribes in order, as it formerly was. They shall possess their possessions for ever, even for ever and ever. They will have their eternal duties, of which we will say more in the next chapter. Thus we see that the New Earth will be a place altogether lovely, and chosen of God for the manifestation of His Presence, wherein He

[1] The non-immortality of the present animal kingdom, is *perhaps* borne out by Ps. xlix. 12 and 20; Eccl. iii. 21; Ps. viii. 6, 7, and the frequent occurrence of the expressions, 'beasts OF THE EARTH,' 'beasts OF THE FIELD,' 'WILD beasts'; but we must leave this question an open one.

will reign upon His glorious Throne everlastingly. We also find that this present earth, and what we call Nature upon it, are a reflection—sin-stained and dim, it is true, *but still a reflection*—of the glorious earth and nature that shall be hereafter.[1]

The present Heavens also are similarly a reflection of the New Heavens. Things present are a shadow of things to come. This rolling ball, earth, will give place to another rolling ball, the New Earth, larger and more magnificent beyond expression. This sun, this moon, and these stars—the whole Heavens, in fact—will give place to a new sun, a new moon, and new stars, new Heavens, far exceeding the former in glory and honour. The mineral formations which we see here, as gold, silver, precious stones, crystals, etc., are types of glories inconceivable in the mineral kingdom in the New Earth. The vegetable productions of this earth—trees, flowers, fruits, etc.—are types of the trees, flowers, fruits, that will be hereafter, but the latter lovely beyond conception. And probably in the matter of the lower orders of animals exactly the same analogy will hold good.

And upon the New Earth will also be a human population of multitudinous proportions, to be known as 'THE GODS' and 'THE NATIONS,' in other words, 'the kings of the earth' and 'the nations of them that are saved,' and these all ruled over by Heavenly Beings, 'THE SONS OF GOD,' that is, THE CHURCH, whose dwelling-place *when on earth* is to be the New Jerusalem.

We will now turn our attention to the final state of the three Orders of the saved in relation to God, in relation to each other, and in relation to their work.

[1] Col. ii. 16, 17.

CHAPTER XVII.

THE FINAL STATE OF THE SAVED.

WE have seen in the last chapter something of the glories to be prepared for the eternal Kingdom of God. It remains for us to learn what we can from Holy Scripture as to the employment of the members of this glorious Kingdom.

First, then, as to the inhabitants of the New Earth. They will be the two lower Orders of the subjects of Christ's Kingdom. Let us consider, in the first place, the third Order—that is, the Nations or Gentiles. 'The nations of them that are saved' will at their resurrection be clothed with bodies differing in many respects from the bodies of the members of the Church. Because the Church is celestial her members will have celestial bodies; but the Gentiles are terrestrial, and will therefore have terrestrial bodies.[1]

The Church is Heavenly, and will not be confined to the New Earth, but the nations of the saved *are* confined to the New Earth. St. Paul, in 1 Cor. xv. 22, 23, tells how every man shall be made alive IN HIS OWN ORDER, and in verses 37 and 38 he goes on to say that God gives each kind of seed its own proper body, as it hath pleased Him, and so will give every man that body properly belonging to his own Order. Verses 40, 41 describe how each body has its own proper glory, but the glory

[1] 1 Cor. xv. 40.

of the Heavenly or celestial body is one, and the glory of the earthly or terrestrial, body is another. And these three several Orders will differ in the glory of their resurrection bodies, as the sun, moon, and stars differ in their respective glories.

The account of the resurrection of the Children of Israel, as described by the prophet Ezekiel,[1] conveys to the mind a very different idea from the account of the resurrection of the Church as given by St. Paul in 1 Cor. xv. 51-57 and 1 Thess. iv. 14-18, and the description of the resurrection of the nations conveys a further new and different impression from the two just mentioned. This is in Rev. xx. 12-15, where the risen are still called 'THE DEAD.'

But that there will be three distinct types of glory in the three several Orders of God's eternal kingdom is put beyond dispute by what we read in Rev. xxi. 23-27. There it is written, first, concerning the GLORY OF GOD AND OF THE LAMB, that *this* glory is also that of the Church, the Bride of Christ, the Lamb's Wife, for she is one with God. This is the glory of the FIRST ORDER apparent in the New Jerusalem, and enlightening the New Earth far and wide.

Secondly, there is the GLORY AND HONOUR OF THE KINGS OF THE EARTH. These kings of the earth are the Children of Israel, the Chosen Nation, THE SECOND ORDER, 'THE GODS.'

Thirdly, there is the GLORY AND HONOUR OF THE NATIONS, who comprise the THIRD ORDER of the saved. It is not a little remarkable that here mention is made of *three distinct forms of glory*, emanating from *three distinct bodies of subjects* in God's Kingdom.

This all falls in with the other parts of the Mystery of God, as it is seen planned and mapped out in the Bible. For what I strive to do in this book is to show

[1] Chapter xxxvii.

how the Bible guides us when it is left to speak for itself. It is not as if I were interpreting the Bible, but, rather, I am letting the Bible interpret itself. I accept every statement in the Bible as it is written, and let it guide me whithersoever it will. And I think my readers will admit that the Bible speaks *plainly*, *distinctly*, and *with no uncertain sound*, and that it is in itself a beautiful whole, though it requires, in those who wish to understand it, much thought, much labour, and much prayer, as well as the Divine guidance of the Holy Ghost. In fact, it requires that all the parts of that man who seeks to know its hidden mysteries shall be freely surrendered to God, and that he will lay aside the study of the world and of the flesh, in order to give himself entirely to this one most glorious subject, namely, THE WORD OF THE LIVING GOD.

Let us by all means use all other kinds of knowledge, for they will help us; but let us not use them as though they were the final objects of our researches, but rather as steps towards the more perfect attainment of the true comprehension of the Word of God. To glorify God by surrendering all one's powers to Him, and by receiving into one's being from God Himself those treasures of wisdom and knowledge which are hidden in Jesus Christ, is the worthiest object in life. It leads us onward on the way which ends in the knowledge of all things, because in Christ are hid *all* treasures of wisdom and knowledge, and He holds the truth of God as it appears to God Himself.

The New Earth outside the boundaries of the New Jerusalem and its Holy Land will be assigned to 'the nations of them that are saved.'[1] It is expressly said that these shall walk amidst, or by, or in the light of the New Jerusalem.[2] And we have seen that they shall be

[1] τὰ ἔθνη τῶν σωζομένων.
[2] περιπατήσουσι διὰ τοῦ φωτὸς αὐτῆς, or ἐν τῷ φωτί.

able to do so on account of the vast height of THE CITY and the immense horizon which it will command, whither also its beams shall come. These nations will be in due subjection to the Orders above them in the Kingdom. The Chosen Nation, or the Gods, being the kings of the New Earth, will rule as kings over the Gentiles for ever and ever. Just as in the Millennium, the Children of Israel will be the lords and kings of the Gentiles, who shall then do them service in their own land. These nations shall then be holy. They are MEN still, but men fitted for eternal life upon the New Earth. They are called men in Rev. xxi. 3, and are also called God's PEOPLES,[1] and it is said that 'God Himself shall be with them, and be their God.'

God reveals Himself as the Father of the Church (the Sons of God), and in another manner as the Father of the Chosen Nation, but more often as the Chosen Nation's GOD.[2] He is Father to the latter in a sense peculiar to it, and differing *in some respects* from the sense in which He is Father to the Church. As He is also the Husband of the Chosen Nation,[3] in a sense differing from that in which He is called the Husband of the Church.[4] But He reveals Himself as finally the GOD of the Nations (though He is also their Father, *because* He is their Creator and Preserver). From these Peoples and Nations all their former sorrows shall have departed. God shall wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain any more.'[5]

[1] καὶ αὐτοὶ ΛΑΟΙ αὐτοῦ ἔσονται.

[2] Compare the frequent repetition of the phrase, 'The God of Abraham, the God of Isaac, and the God of Jacob.'

[3] Isa. liv. 5; *cf.* 2 Cor. xi. 2, Rev. xxi. 2.

[4] God is thus, in his particular relationship to the three Orders, Father, King and God of all; but in a peculiar sense he is *Father* of the Church, *King* of the Chosen Nation, and *God* of the Gentiles.

[5] Rev. xxi. 7 perhaps speaks of the saved Gentile as God's Son. The verse refers also to the Church, for it only inherits *all things*, but see Revised Version.

These nations shall be the servants of God, and shall do Him service for ever.[1] There shall be such employment for them upon the New Earth as God shall see to be best fitted for them, but this employment shall be *God's service*, even though it may also be service done to the kings of the earth, the twelve tribes of Israel, just as here at the present time we do service to earthly masters, which is also at the same time service done to our Heavenly Father. The Nations shall be privileged to see God's Face, and His Name shall be on their foreheads, and each servant *in his own Order* shall reign as a member of this holy and complete Kingdom for ever and ever. The fruit of the Tree of Life, and no doubt other fruits, the produce of the New Earth also, shall be used by these blessed ones.

In everything the Bible goes to show that man's present senses and powers will be rendered eternally perfect, and will be supplied with everything that can satisfy them. Those dwelling upon and confined to the New Earth shall enjoy what the New Earth supplies. *But the Church shall have* THE THINGS OF HEAVEN. These Nations, therefore, shall enjoy in a manner now inconceivable, sounds, sights, odours, tastes, such as can only be produced upon the New Earth. The sense of touch shall also be rendered perfect. They will need especially the fruit and leaves of the Tree of Life—the leaves being *for the healing* of the nations.[2]

This, then, will be the final and everlasting state of the third Order in the eternal Kingdom of God and of Christ.

[1] Rev. xxii. 3.

[2] εἰς θεραπείαν, the radical meaning of θεράπεια, does not refer to medicinal properties, it is simply '*service*,' and we may translate as though the leaves of the Tree were for the *service* (prevention rather than cure) of the Nations. Compare Ezek. xlvii. 12, where in the Millennium the leaf of the same Tree *is* for medicine or healing; but the Hebrew is תְּרוּפָה, from רוּף, meaning *to sew up*, and thence *to heal*. The LXX. has ὑγίεια, *health*; the Latin is *salus*. Delitzsch in his Hebrew New Testament renders θεράπεια, in Rev. xxii. 2, by תְּרוּפָה.

The resemblance between it and their present state may be typified by the amount of resemblance that exists between a man and his shadow when thrown upon the ground in bright sunlight. Now, as to the second Order, which will also be confined to the New Earth, this will be composed of the twelve tribes of the saved Israelites, and will, as we have seen, have a special place and office in the Kingdom. The Holy Land round about the Holy Mountain and the Holy City will be its eternal possession and dwelling-place. The size of this Holy Land will be immense. As God's Chosen Nation, and as the kings of the earth, the twelve tribes will have continual access to the New Jerusalem, where they shall always behold God's Face in its undimmed splendour. They will come before Him to worship Him, and to receive from His mouth directions for the due discharge of their royal office. They will be his viceroys among the Nations, the proclaimers of His will to all the people upon earth. They will be most holy. The New Jerusalem will be their city, and as kings of the earth they will bring their glory and honour into it day by day, for there shall be no night there. Their choirs will ever sound the praises of Jehovah, and King David will lead them with new Psalms on Heavenly harps, and the Prophets will rejoice in the Holy One of Israel. Their perfected senses also will be gratified in the Presence of Him with whom there is fulness of joy, and at whose Right Hand there are pleasures for evermore. They will shine forth with the glory peculiar to their own Order, with a brightness exceeding that of the firmament. The Lord Jehovah shall be their strength and their song. They shall endure for ever, and reign as kings, before God and the Lamb and His Bride, throughout the endless ages of eternity.

And now what shall we say of the Church, the first Order in the eternal Kingdom of God. The Church shall sit with the Lamb upon the Throne of God. As partaker

of His Divine nature, the Church shall also partake of the incense of praise offered to God by all peoples. Holy, holy, holy, shall be the Bride for ever. All things are hers. She rules not the earth and its inhabiters only, but Heaven also, as one with her Lord. All secrets are open to her; all knowledge, all wisdom, are her possessions. She shall always behold the Father's Face. This shall be her everlasting joy—His glorious countenance enlightening her, His glorious Spirit abiding upon her, His Holy Son embracing her. Oh, blessed Church! all things indeed are yours! No thought of God is hidden from you; you are replenished with the knowledge of all things in the mighty universe of your Father. The Beauty of Christ Himself shall be the Beauty of His Bride. She shall not be confined to the New Earth, for she is Heavenly. As limits cannot exist in space for Christ and God, neither will they exist for the Church, for she shall go with the Lamb whithersoever He goeth. So she shall reign everlastingly.

And now we draw to the conclusion of this description of things which shall be hereafter. Deep truths still remain to be searched out, but to the reader who can comprehend something of THE MYSTERY OF GOD, from this exposition of the plan which is set forth in Holy Scripture, and who is living now before the rapture and reception of the Church into Heaven, let me say, Reader, the Church of Christ is still incomplete, and you, yourself, may be the last member required to fill up the number of her elect ones. Will you not then give yourself to God, and let Him translate you into the Kingdom of His dear Son, that you may glorify Him, be glorified of Him for all eternity? AND THOU, O LORD, HOW LONG?

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AS IS THE EARTHY,
SUCH ARE THEY ALSO THAT ARE EARTHY:
AND
AS IS THE HEAVENLY,
SUCH ARE THEY ALSO THAT ARE HEAVENLY.

THE END.

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